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THE WOMEN'S INTERNATIONAL QUARTERLY.

OCTOBER, 1916.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

"The Friends of God are wounded in the hands that work for Him, in the feet that journey to Him, in the heart that asks only strength to love Him: as He too is wounded in His ceaseless working for us, His tireless coming to us, His ineffable desire towards us. We share the marks of His Passion and He ours."

JOHN CORDELIER.

"There is a certain advantage in having difficulties so great that they keep us keenly conscious of our limitations and drive us contantly to God."

JOHN R. MOTT.

NOTE:—This periodical is published by the Committee of the World's Young Women's Christian Association, but that Committee does not hold itself responsible for views which may be expressed by individual writers on matters outside the Association.

When reprinting or translating articles and extracts, editors are asked kindly to indicate the source from which they have been taken.

Editorial.

THE SPIRIT OF WORLD FELLOWSHIP.

Do we all realize what a wonderful opportunity for the exercise of the spirit of world fellowship is presented to us in the World's Young Women's Christian Association? And not so much by its conferences or the visits of its secretaries, valuable as these have undoubtedly been in the past, and looked forward to as they are in the future, when travelling will again be generally possible and there is time to consider new plans and ideas from beyond the immediate horizon of our daily work, no, rather by that constant upholding of one another by sympathy and prayer, that increase in mutual understanding by growth in knowledge of one another's present activities and persevering intercession for one another's needs.

* * * *

"The Women's International Quarterly" enters with this number upon its fifth year of issue, and we would seriously commend it to all those who receive it from the standpoint of this world fellowship and urge them to increase its circulation. It contains a great deal of information not only about the Young Women's Christian Association but also a number of contributions from outside sources. It would be interesting to know how many of the present readers have ever secured new subscribers; how many secretaries, for instance, have shown it to the members of their Committees, not to speak of those outside the Association whom they desire to interest in it as a strong movement among women all over the world? Order forms and specimen copies for this purpose are to be obtained at any time from the World's Young Women's Christian Association Office.

Besides reading the magazine and recommending it to others, however, there is the opportunity of contributing to its pages, which is also open to workers in all parts of the world. It exists for the purpose of spreading information,

"to help the women of to-day in their interpretation of Christianity and in the application of Christian principles to the conditions of their life and work." There must be subjects on which it were well worth while for us to inform each other. There must be possible contributors over the world to whom our readers might introduce the Editor without necessarily quoting their name. There are books for review, magazines, pamphlets and newspaper cuttings, which might be sent from time to time to the Office, not merely concerned with Association matters but on general topics touching upon women's work likely to interest our circle, and they may be in French, German, Italian or Swedish, as well as in English! Friends at the Office kindly undertake to handle all these languages for us. Let us this year use the magazine more than we have ever done as a medium of intercommunication between women workers over the world.

* * * *

The Week of Prayer in November is the other wonderful way open to the members in the World's Young Women's Christian Association of exercising their world fellowship, and in this year of misery and sorrow among so many millions of women would that it might be observed with deeper sympathy than ever before. We need to try and interest more and more people in suffering women; but more than that we need to remember the perpetually working world of women, the great serving population in factories, workshops and homes, and that world of young women very specially which can do so much for "the other girl," if they but receive the inspiration thereunto.

It may be that the plans we have made in other years for the Week of Prayer have not proved attractive to any great number. Perhaps a change of method might help, the exercise of a little more imagination and ingenuity. For instance, in the United States this year the plan is being tried of changing the name of the week to "World's Fellowship Week."

> "This does not necessarily change the character," writes Miss Spencer," but the new name will bring it to the attention of our members, and we think will make the week more effective than it has been in the past. We are suggesting after the second Sunday some form of entertainment or rally on behalf of the World's work in order to make the work in other lands just as real and vivid to

our members as we possibly can; that the second Sunday in November (which is the first Sunday in the World Fellowship Week) should be devoted to the presentation of the World's work in many lands; that during the week as the secretaries are able to arrange for them, should be held prayer-groups, story-telling hours and other meetings as seem wise; that a simple prayer card be printed and distributed among the membership: that on the third Sunday of November, special emphasis be laid on the work which particular Associations are supporting in the foreign field and perhaps have some pledges taken at that time for their foreign work. We are also suggesting that during the week some luncheon or breakfast be held for the Cabinet members of the Student Associations or Board members of City Associations so that they may hear about the World work and lay upon their hearts the responsibility of promoting our share in it."

It may be too late to make any new plans for this year in many of the Associations reached by this number of the "QUARTERLY," but we have quoted this letter from Miss Spencer in order that some may consider the possibilities of the Week of Prayer anew and may start early with new plans for next year. We noticed, for instance, that the Swedish National Conference of this summer was so successful that as early as September the plans for next summer were to be under consideration!

La Victoire qui a triomphé du Monde.

Pasteur Frank Thomas.

Vous connaissez sans doute, chères lectrices, ce tableau célèbre d'un peintre français, qui représente le rève d'un soldat : nous sommes à la veille d'une grande bataille, l'armée de Napoléon I. est couchée sur le sol, profondément endormie. Au-dessus d'elle on voit des troupes nombreuses qui s'avancent victorieuses, conduites par leur chef bien-aimé. C'est une glorieuse victoire, mais une victoire en rève.

Il existe de même bien des gens qui contemplent de magnifiques victoires, qui même y participent, mais en rève, en rève seulement. Ils ne savent jamais ce que c'est qu'une vie de victoire, ils en parlent, ils la chantent peut-être dans de beaux cantiques, mais c'est tout, ils n'ont jamais pu la réaliser pratiquement et plus leur rève a été splendide, plus le contraste entre lui et la réalité est frappant et douloureux en même temps.

Je connais un chemin de victoire, et un seul, qui ne déçoit jamais ceux qui la suivent, car il mène toujours et de façon la plus certaine, à la victoire. C'est celui de la foi qui nous met en communion directe et personelle avec le grand vainqueur, Jésus Christ. Ne disait-il pas quelques instants avant Gethsémané : "J'ai vaincu le monde" (Jean 16, 33). Et son disciple bien-aimé n'a-t-il pas écrit : "La victoire qui a triomphé du monde, c'est notre foi" (1 Jean 5, 4).

Mais pour nous amener à cette victoire, qui est *sa* victoire, pour nous faire triompher du péché sous toutes les formes, du monde et des circonstances, des difficultés de la vie comme de nous-mêmes, pour faire de nous des vainqueurs capables d'entraîner les autres dans la victoire, il est deux conditions aussi nécessaires l'une que l'autre à remplir : la Croix et le Saint Esprit.

La Croix, envisagée, non pas seulement, ni avant tout, dirais-je, comme l'instrument de notre pardon, mais comme le symbole de notre propre mort à nous-mêmes, du renoncement de notre volonté-propre, à la bonne comme à la mauvaise, de l'abdication de notre moi devant le moi divin. L'œuvre de la Croix est une œuvre de longue haleine, qui

doit se poursuivre toute la vie, et grâce à laquelle nous sommes graduellement dépouillés de tout ce qui en nous, n'étant pas réellement nous, devient si facilement cause et occasion de défaites. Tout ce qui est en vie propre fournit à l'ennemi des prises pour nous attaquer, on dirait autant de ponts-levis baissés par lesquels il pénètre dans la fortresse. Il faut que les ponts-levis soient levés, que ces points de contact cessent, que l'ennemi ne puisse plus nous attaquer d'aucun côté et d'aucune manière.

Or cela n'est possible que dans la mesure où l'œuvre de la Croix s'accomplit en nous, où nous sommes réellement morts à nous-mêmes. Delà le brisement, le dépouillement par lequel passent tous les vrais disciples du Christ, delà vient le danger qu'ils courent de se laisser décourager, désespérer même par cette expérience; delà enfin leur caractère parfois triste contre lequel ils doivent lutter.

Mais n'oublions pas que c'est par les défaits de l'homme que sont remportées les victoires de Dieu, et que le chrétien sort de la lutte, " tout meurtri mais vainqueur: vainqueur mais tout meurtri." En effet le côté négatif de la vie chrétienne, condition de la victoire, est accompagné d'un côté positif, infiniment glorieux, l'action du Saint Esprit, c'est-à-dire du Christ ou du Dieu en nous par cet Esprit. Plus nous sommes dépouillés de nous-mêmes et plus l'œuvre de mort s'accomplit en nous, plus l'œuvre de vie peut se produire; nous ne sommes dépouillés que pour être revêtus, nous ne quittons nos haillons que pour revêtir la robe de fin lin, blanchie et pure, qui est la justice et la sainteté de notre Sauveur. Revêtus de toutes ses armes, nous pouvons nous avancer au devant de l'ennemi en vainqueurs et pour vaincre.

Bien, c'est Christ qui, nous revêtant de lui-même et nous remplissant de son Esprit, va se charger de faire disparaître en nous tout ce qui risquerait d'entraver sa victoire. " Il faut qu'il croisse et que je diminue " disait Jean Baptiste (Jean 3, 30). Dans la mesure qu'il croîtra en nous, nous diminuerons, et par là même nous deviendrons des vainqueurs, et ce n'est pas nous qui vaincrons, mais Christ en nous, le grand vainqueur, seul capable de nous rendre victorieux de tous nos ennemis.

Oh ! Christ, rend nous victorieux de tout nos ennemis, et pour cela commence par nous vaincre toi-même, en nous unissant à ta mort par la Croix, et à ta vie par le Saint Esprit.

Physical Education a Vital Part of the Y.W.C.A. Programme in China.

Abby Mayhew.

We all believe that our mission is to continue the work of Christ in the world. What example did He set us concerning the physical life? Listen!

> "*Who forgiveth all thine iniquities; who healeth all thy diseases.*"
>
> "*As many as touched Him were made whole.*"
>
> *And they came to Peter bringing their sick folk, "and they were healed every one.*"

Can there be any mistaking His will if we would follow in His footsteps?

All hospital work bringing health and comfort to suffering thousands we gratefully accept as Christ's work. To-day with the God-given knowledge of His laws more and more fully revealed by the light of scientific knowledge, physicians, nurses, laymen, all who are working for the health of humanity, are coming to understand that through prevention we get at the root of the trouble, and that the old saying is profoundly true,—"An ounce of prevention is worth a pound of cure." One cannot live in the Orient without being at once impressed with the tremendous need not only of cure but of prevention. If we attempt to cure only, we are working on the outer edge of the circle. If we tackle the task of prevention, we begin at the centre of the circle radiating life through every part until curing becomes less and less an essential part of the programme.

The National Committee of the Young Women's Christian Association of China early saw that one of its very first ways of service must be to the inactive, weak bodies, of these millions of women and girls; that in order to produce sane and vigorous Christians who could "put on the whole armour of God" and fight to the end, we must help them first, as did Christ, to build up strong and health physical lives as the foundation for the spiritual superstructure.

With this ideal in mind, the National Committee decided that the way to make this work permanent and far-reaching was by establishing a School of Physical Education to train these Chinese women to be leaders and teachers of their own people in this great field of prevention. This decision resulted in my coming to China to study the need and to work out the best methods of training for the Chinese women with a view to establishing such a school. At the same time—the Autum of 1912—Miss Derry, graduated from the Wellesley School of Physical Education in America, came out to study the language and be ready to do the actual teaching as soon as we were ready for it.

When I first came, I was affected very much, as all newcomers are, by a seeming numbness caused by the vastness of the field, the greatness of the need,—just the crushing immensity of the mass of humanity, the terribly low standard of living of the majority and the awful sights and sounds and smells. In contrast to this picture, they brought me over to the small Association building and showed me a room 15 by 25 feet and told me that this was the only available space for use as a gymnasium. Here we were to begin the physical emancipation of the millions of women of China. We immediately began to make plans to do this very thing, and before many days I was teaching about ninety girls and women in this room. These girls represented six mission and five non-mission schools and women from the Board of the local Association, so spreading all over Shanghai a knowledge of our work. In May of that year, we held a May day exhibition in grounds loaned to us by a mission, and a hundred girls and women took part, over twelve hundred women witnessing the exercises, and they actually did the Maypole Drill!

During that year I visited and worked in schools in Soochow and Hangchow, and in the summer and autumn worked in the Association in Tientsin, taught in the Tientsin Normal School for Girls and in the High School and also did work in the Peking schools, and later made visits to the schools of Foochow and Canton, Nanking and Kiukiang. The plan of these visits was to give talks on hygiene, sanitation, physical training, teaching them some of the fundamental exercises for posture, breathing and chest development. An extract from a letter written by a

girl from one of these schools will tell you better than I can what the girls got out of this work. I spoke in English, being interpreted more or less well in the different schools. This girl wrote this in English herself:—

"A piece of good fortune has suddenly befallen me. I feel that I can hold my faith in a strong path and open my heart for the fullness of God's love. Miss Mayhew came to our school and spent about five days. She is the physical director in Shanghai. Miss Mayhew spoke how to take good care of our body. If we wish the body be of good use and condition to glorify God and magnify Christ we must know how to take care of it. If the body isn't strong, how could we do the work which Christ desires us to and we are disobeying Him. God gave us this wonderful and precious body, if we destroy it and weaken it, surely He will be displeased. All her lecture were full of strength and spirit, and we are so excited. Our dear principal told us that Miss Mayhew is going to America this summer to raise money. Then she comes back to open a girls' school for physical education in Shanghai. Is not this good news? Our countrywomen are not strong physically. I like this kind of school very much. Perhaps I may study there. Then I can teach others the way to be strong."

In the autumn of 1913 our courage was renewed by the coming of Miss Ying Mei Chun into our work. Miss Chun spent eight years in America and is graduated from Wellesley College and from the Wellesley School of Physical Education. Besides her perfect English she can speak three of the Chinese dialects. She is a splendid teacher and has a great interest in all of the schemes for the betterment of her people. As we could not then open the Normal School, Miss Chun was asked to teach in the different schools in Shanghai, and for two years she did a most valuable work, teaching in six schools.

All this work was preparatory to organizing a Normal School of Physical Training, but at the end of the second year, when the schools had become interested, and several were ready to enter, we found that there was no available place to rent in Shanghai for such a school, and the Board at home had not succeeded in raising the money for its establishment. The Board in America therefore asked me

to come home to help to raise the money. I had been there only one week when war was declared, which made it impossible to raise any large sums of money, and I returned to China in the spring without the money for this work, but full of hope that somehow the way would be opened. During my absence Miss Derry, who had been teaching in the Tientsin Association, came to Shanghai and worked in the schools here. At the end of the year she was called home, and Miss Chun and I were left to carry on the work.

My first task after my return was to find a place we could rent that would accommodate our school, and my efforts were rewarded by finding that a mission would put up for us in a vacant compound as many Chinese houses as we needed, and we needed enough to house the National Offices, the local Association and a gymnasium, offices, class-rooms, and dormitories for the school. After these were erected there was ground sufficient for a tennis court and small playground. "Faith is the substance of things hoped for," and so, seeing those buildings ready some time during the year, we planned to open the school in the autumn of 1915 in those same small quarters I told you of before. Is it any wonder that when the first class of six girls stood up to receive their certificates in our new gymnasium, a room full of air and sunshine, opening out to our fine tennis court and the little playground beyond, I saw how wonderfully God had led us, and realized that when the work is His it will be done if we only have hope and patience.

This past year, besides carrying on the work of the school, Miss Chun kept up her work in five of the schools; as four of these schools are non-mission schools, we feel that her work there is most important. We have also organized an athletic club among the girls of leisure and have opened a playground for children from the free schools. The students of our Normal School have taught the gymnastics in five free schools as a part of their training. However, it meant extending our work still farther, even while concentrating upon the special school.

I have spoken of the closing day of the school; on that day the girls gave a health play, "Swat the Fly," by Eleanor Gates. Being an animal play, working out the costumes which would adequately represent the horse, rabbit, dog, cat, monkey, and fly took a good deal of

ingenuity, but Miss Thomson, a secretary who has come into our part of the work, was equal to it, and the play was a real success so far as the enjoyment of it by the audience is a judge. We hope that the lesson it was meant to carry was lodged in some of the minds of those present. After the play the class of six girls marched on to the floor, going through exercises representing different types of work learned through the year. They certainly caused "proud feelings" as they appeared in fresh white middies and neat black silk bloomers, standing erect, and having an ease and grace of movement I had hardly dared hope for. The crowning moment came when they marched into the centre of the room and Miss Chun and I stood before them and gave them our parting words and presented them with certificates. I say "we," for I first gave the talk in English and then Miss Chun in Chinese. As they bowed and marched out I realized that our very first class, a class that may be talked about fifty years from now as the pioneer class, the class which started the whole movement of physical education for women in this vast China, had gone out from our care and training. A vision of what those six girls might accomplish, might set in motion for the cause of health and physical freedom and hence spiritual power, made me want to run away and give way to my feelings. Instead, I was surrounded by the people offering their congratulations. They were so hearty —those congratulations—that they were good to hear, and made my heart swell with pride because of what Miss Chun had accomplished and because of the way the girls had responded to it all.

The question may be asked, "What of the spiritual side of the work?" We link up the physical and spiritual life through a course of Bible study—"Lessons from the Physical Life of Jesus." This course I gave in the second term, Miss Chun interpreting for me. Bible study courses are given in the first term. Each morning the school is opened with devotional exercises. Perhaps this instance will help better to answer the question than any amount of enumeration of courses and talks. They are but the method—what of the results? We received into the school the second term for the teachers' course, two girls from non-Christian schools, who had had no touch with Christianity. We hesitated much, for a term seemed a very short

time to have a real influence upon a girl's life. By constant and united prayer and effort these girls left with a true respect for the Christian belief and with an expressed desire to learn more that they might become Christians. We could all pray, but the careful teaching and the wonderful spiritual influence which is always in evidence, is due to Miss Ting, our House Secretary. We take it as a gift straight from God to have a woman mother these girls whose one desire is that every one shall know and love her Master.

As we close this year's work we are already on the threshold of the next. Our first Annual Catalogues have been sent out to all the Mission High Schools and to the Government Middle and Normal Schools, announcing a two-year course, both in English and Chinese. Up to the present, six applications have been received and as many more are considering coming. Alas, even in these new buildings our dormitory space is limited to twenty girls. It is ever thus. No sooner does one dream come true than one sees another ahead. This dream of the past four years has come true, our School is a fact, and we believe it has come to stay. Our dream of the future is before us—that permanent building which will accommodate the scores of girls whom we have faith to believe will seek this training in the very near future. Only six girls to go out to spread the gospel of health this year! But they represent three provinces! Our dream of the future sees many more going out far better equipped than these first girls into the large Government Schools as well as the Mission Schools and Associations, going out as Christian teachers to give knowledge of physical and spiritual regeneration to thousands of girls, girls with education who will be the influential wives and mothers of a new China.

The Y.W.C.A. and the Women Students of China.

Grace M. Coppock.

When the Young Women's Christian Association was invited by the Missions to come to China, it was largely because the Missions saw the great need of two groups of women, and felt that the Association was best fitted by its form of organization and its method of work to come into vital touch with these women. The first group referred to is the leisure class of women—women in the homes who have kept to themselves, whom the Church has not been able to reach to any great extent. The second group is the non-mission student class, which did not exist a generation ago, but which to-day numbers into the many thousands.

The Young Women's Christian Association believes with others that the Chinese must be trained to help their own people and therefore their great objective is to train leaders. To reach the women of leisure the Association must of necessity depend upon the Christian women who are already in the Churches to extend the helping hand. Hence the City Association is composed of a group of women, who are getting training through helping each other and by extending their service to others, using many lines of approach. The students in the Government and gentry schools can only be reached by the educated Christian woman. Leaders must be found and trained to go out and reach this large and powerful student class. Where shall leaders be sought but in the mission schools? It is for this reason primarily that the Association has directed its efforts to the organizing of student branches in mission schools, until to-day there are organizations in fifty-two of these schools. The question might still be asked: "Why introduce another organization when the chief object in every mission school is to direct the girl into a well-rounded Christian life, trained in a knowledge of the Bible, surrounded by the example of true Christian women?" A student Association brings a choice to each girl in the school. It presents to her the opportunity to take a definite stand for the Christian life and service. It throws the girl

upon her own resources and initiative. She enters a Bible class voluntarily, joins a prayer group, and enters into active committee work. She is developed by all of these means into a leader, one who can stand on her own feet, who can "give a reason for the faith that is in her," and who can pass on this knowledge of the only life worth living to others.

Extracts from Miss Ruth Paxson's reports will give a very definite picture of the results of the Association work and of the visits of the Student Secretary in the schools. The first extract concerns the mission schools.

> "By far the most fruitful and heart-satisfying work of the whole year has been the evangelistic meetings in the mission schools. The field has been especially ripe for it; the schools visited have seemed to have been especially prepared by God for just such a time of harvesting. After years of faithful planting and watering in some of these lives, God gave the increase. A series of meetings have been held in twenty-three (23) schools and seven hundred and thirty-three (733) have made the decision to become followers of Jesus Christ. A very large number of these are from non-Christian homes, and some of them have met with great opposition and even persecution. In several schools enquirers' classes have been started for those who made decisions, leading the girls step by step until they were prepared for baptism. Another result of the evangelistic meetings has been the very large number who in response to the call and appeal to become soul-winners, have said they would make an honest and prayerful attempt to win at least one soul to Christ this year. More than six hundred have given this promise, and I have been greatly rejoiced to see how the girls were winning members of their family and friends. One girl who became a Christian on the first day of the meetings had won her cousin to Christ within three days' time, and a few weeks later won her uncle who had been strongly opposed to Christianity. Within three weeks after she had said she would win one soul to Christ this year! Another girl won a friend for whom she had long been praying. Two sisters won their mother after working and praying for a year. And within eight months after her own baptism, another girl whose life had been marvellously

changed, saw her uncle, her mother and two grandmothers baptized on the same day, largely the result of this girl's life and work in that home. In such work on the part of the students of China lies the great hope of China's evangelization. Another marked result of the meetings has been the greater hunger for God's Word and the deepening of the prayer life, which has led scores of students to begin to keep the "Morning Watch."

As is seen from this extract, besides meeting our objective of training leaders, there has preceded it the awakening and re-awakening of the spiritual life in hundreds of girls.

Another extract from Miss Paxson's reports tells of the work done in non-mission schools.

"As a result of the campaigns held in several cities last year, Bible classes had been started for the students in non-mission schools. During the visit to Canton in February, I led seven evangelistic meetings for these students,—one union meeting where they all came together, followed by two meetings in each school. The definite objective of these meetings was to bring them to a decision regarding the Christian life. In one school thirteen students became followers of Christ and five of them have since been baptized. One of these schools was a private one; the head of which together with his wife had become Christians as a result of their study of God's Word in one of the campaign Bible classes. He sent out word to the patrons of his school that there would be no more worship of Confucius in his schools. Immediately the number of pupils dropped from ninety-nine to twenty-four. His joy was very great over God's goodness in so speedily rewarding him by the conversion of six of his pupils. In Tientsin also special evangelistic meetings were held in the spring for those who had entered the campaign Bible classes. One of these was held right in the largest Government school for girls in the north. The number attending the meetings held outside was not large, but there were seventeen who decided to follow Christ, eight of whom were teachers. In Nanchang the evangelistic meetings held in the M.E. Hospital were attended by the head and

several students from the largest Government normal in the city, and nine of these students made the decision to become Christians. So we rejoice over this small but real beginning in this hitherto great and almost unoccupied field of work."

There are at present Associations in one Government normal and in one gentry school. In the Government normal the girls organized their own Bible classes, of which there are seven. A splendid strong teacher in this school made her decision to become a Christian at one of the Summer Conferences.

The phenomenal growth of the number of Summer Conferences and of the attendance attests to the value of this side of our endeavours. In 1914 two Summer Conferences were held, with an attendance of 257. In 1915 there were six of these Conferences, and 652 were in attendance. Holding to our purpose of throwing responsibility upon the Chinese themselves, it was most gratifying to note the larger number of Chinese who took part in the programme and assumed definite duties. The Conference in Canton was a training conference for leaders. The Conference at Tientsin deserves special mention because it was the first one held for students from private and Government schools; about fifty were in attendance. They represented eleven schools, eight of which were non-mission schools, and they came from six provinces. Fifteen of the delegates were not Christians; the majority of the remainder had been Christians less than a year. One girl voiced the feeling of others when she exclaimed, "Next year we want the Conference twenty days long."

A most interesting feature of the Conference of 1915 was the introduction of the "Eight Weeks' Club" idea. It was thought that these clubs, which have been such a success in the United States, might be tried with good effect with Chinese girls. The fundamental idea of these clubs is—service of all kinds during the summer vacation. Regular clubs were not formed, but cards were made out suggesting the plan of service and also a suggested list of "things to do." Two hundred and forty girls signed these cards, signifying that they would go back to their homes and villages and do some definite piece of work. The girls were not expected simply to follow the suggested items, but they were asked to put down things they thought they

could do. These "things" ranged all the way from planting flowers, teaching cleanliness, playing games, to teaching Bible classes and preaching the Gospel. Already this practical presentation of the idea of service has meant a great deal, for one of the difficulties has been to get girls to see what they can do for others, to get them to express their Christian life in direct, practical service.

On account of the small number of secretaries available this year the Conferences were limited to four. However, upon the very eve of opening three of them, the political unrest, which seemed to make travelling, especially for girls, unsafe, made it necessary to give them up. This is one of the disappointments of the year, but the plans and work and the prayers already put into them must count in His service, if not in the way planned, in His way, which is better.

Here are recorded some of the things attempted and some of the things accomplished in the student world. Over against it rises the picture, so real, of those others—the thousands in the schools to-day not touched by any Christian influence. The year's work would look pitifully small in contrast if it were not true a life lighted by Christ lights many others, that the work of training leaders is a multiplying work, bringing forth "some thirty, some sixty, and some a hundredfold." These Chinese students are catching the vision of service, of the missionary spirit, and "those others" will some day know Him too through their sisters.

Vision and Obedience.*

AN APPEAL FOR THE Y.W.C.A. IN INDIA.

E. C. Carter,

National Secretary of the Y.M.C.A. of India.

As I see it, nobody is more hopelessly situated than the Young Women's Christian Association in India. I know of no individual, no group of people, with a more staggeringly hopeless task confronting them. Hopeless, because so many of the leaders are foreigners in a country that drives us to the hills for several months every year or drives us home; hopeless, because it is a country where Hinduism and Mohammedanism have done worse for its women than any religion in any other land. Here is this colossal mission field with hardly any of the young women of India in the ranks of Association work, with vast distances between one Association and another, and with five less foreign secretaries than there were five years ago. Just a hopeless task; and yet not more hopeless than the one our Lord committed to twelve men, none of whom had had the advantages we of to-day have had. Not more hopeless than the task that confronted Livingstone when he set out to Africa, that dark continent, and people asked; "What could one man do?" The task before this great organization is not more hopeless than that, even though it is weak in numbers and resources, and is facing vast millions of women of whom only three in every hundred can read and write, and of whom only one in every hundred is Christian. It is perhaps the largest task confronting any organization in any country. But there is another seemingly hopeless task described for us in John's gospel. Our Lord saw five thousand people hungry. The question was how they were to be fed, and the natural answer was that it could not be done. There was found a little lad with five loaves and two fishes, but the disciples naturally despaired and said, "What are these among so many?" There are a hundred and fifty millions of women in India to be won, and what are these few workers among so many? Let us not forget that, with the blessing of Christ, the lad

* Address at the sixth National Conference of the Young Women's Christian Associations of India, Burma and Ceylon, held in Bombay, December 30th to January 4th, 1916.

with his few loaves and fishes was able to feed the multitude, and they went away satisfied.

Why all these seemingly extravagant statements about the task that lies ahead of the Young Women's Christian Association? Because, with the Church so divided, this is practically the one organization that unites women of all Churches, races and continents, and the one society of the Church that stands for the redemption of the whole of womanhood and of all women. This Association is of the Church: it represents the life of the Church. This means that Christ is challenging us to a great advance. How is the challenge to be met? We have counted our resources and some of us have realized that it is prayer, and yet more prayer, that is going to answer that challenge. We have heard of the Apostle Paul, who had no honour and no friend but Christ. Then our minds swing away to Asia and the awful massacres and the slaughter of Armenian Christians; and we remember how in olden days our Lord could transform a man like Saul, breathing threats and slaughter against the Christians, just as the Turks, inspired by religious fanaticism, have to-day gone forth to most dastardly deeds. We have heard Paul cry, "I have no honour and no friend but Christ; not I, but Christ liveth in me;" and we have felt that if the Spirit of God could take a barbarian Jew, and transform him so that he can speak to us two thousand years later, there is nothing to prevent His taking weak women, those who have frail health, who are without a knowledge of the language and customs of the country in which they live, and using them for the working out of His purposes for India's women.

If you have a vision of the task of winning India's women, the obligation cannot be discharged without obedience. St. Theresa used to say: "The great things have come to me, not through revelation but through obedience." Some of us may be expecting a great vision to impel us to great service, and it does not come. Why? May it not be, perhaps, because we are disobedient to the last vision we had. Paul was not disobedient to the heavenly vision. We have all had visions of how to spend ourselves so that young women would learn to know Christ, and somehow the great things we have expected have not occurred. We have met here in the midst of noise and a throng and yet we have heard God speaking to us. Our

Lord was crucified in the midst of a crowd and in the face of a mob. It may be that not in the quiet of a forest, but in the forum; not on the mountain top, but in the throng, among weary men and women, we shall get the real call and the new vision. Are we going away from here to be obedient?

Why does so much depend upon our obedience? Contrast the life and work of Paul with our own; see how his life was full of guidance and vision, how at every turn he was led by the Spirit, and "straightway" was able to do this, or was restrained from doing that. At every step of the way vision was given, because at every step there was obedience. Are we obeying such vision and guidance as we have already received? We are too eager to see the end from the beginning. It is not always for us to see the end. Obedience must come first. "Go into the city, and it shall be told thee."

We must learn to obey in small matters. For one thing, there is no servant and no master in the Young Women's Christian Association. Have we acquired the capacity of working, each as if the other were chief, as if the other were the one to be honoured. Let us beware of saying "We shall do as well as we can; we can't expect things to be perfect." But we must know that for every detail there is a God-made plan, and we must ask: "What is God's will?" There must be obedience in every single detail of our work. We have to be ready to go anywhere and do anything God wants us to do, be it what we hoped and planned for or not. There can be no disobedience to the vision if this little handful of people is to be blessed of God and to become a power for the women of this land.

What then are some of the visions to be fulfilled? There must be more secretaries, both Indian and foreign, especially Indian secretaries, even in spite of all the difficulties. We must obey this vision. A few years ago, the Young Men's Christian Association was in just this same place, of realizing the need of finding and employing Indian secretaries, but it was only when a few of the leaders finally had faith enough to *obey* the vision that the great advance was possible. Undreamed-of things have happened since that day. These Indian secretaries must be in every sense of the word our colleagues, not only our assistants. I have here a letter just received from Mr. Eddy, telling of the

wonderful results of a series of Conventions held in Travancore. He reports an attendance of over twenty-six thousand at the five Conventions; but even more hopeful is the fact that in every place money was subscribed toward the cost of a Young Men's Christian Association Secretary to follow up the work of the Conventions in developing Bible study and prayer, and the forward movement for evangelism and social service throughout the churches. It is expected that there will soon be four new full-time secretaries engaged in this work. In addition, seven full-time men are being set aside by the Jacobite Orthodox Syrian Church and the Mar Thoma Reformed Syrian Church to develop evangelistic work. This is just one of the results of faith and obedience to a vision. Another illustration is to be found in the way in which the Indian Associations were apparently wrecked by the sending of so many secretaries to the front. That step has brought new life to the whole movement in India. Where we had five Army Association in all India at the outbreak of the war, we now have thirty-five, besides over sixty secretaries who have gone to serve at the front, many of them men whom we could least spare. "There is that scattereth and yet increaseth." Obedience has proved it.

There must also be obedience in delegating responsibility, in sharing with others the privilege and responsibility of such parts of the work, for example, as raising money. Secretaries are just a training school, one of the twelve or one of the seventy commissioned to serve.

Do you know India and her women? Do you know the wealth of Indian womanhood that is just waiting to be laid at the feet of Jesus? I have come into close contact these past months with brave women, who are sacrificing and suffering much to send their husbands and sons to the front, or somewhere away from them, serving. Is there anything too great to ask these women to endure for Christ with all their capacity for sacrifice and their appitude for sorrow? What will it mean when all this is related to the cause of Christ? If we have the vision of what God intends it to mean, the answer rests upon our obedience to that heavenly vision.

Our immediate share in this is to give our wills over to God that He may use us in His own way. The human will is the most powerful of all known forces, and its

undiscovered possibilities have power beyond anything we know. Professor James, the late great psychologist at Harvard University, said: "You can be what you *will* to be." Napoleon, with a selfish will, could say, "There shall be no Alps," and all Italy was open to Paris. Christ said nearly two thousand years ago: "My meat is to do the will of Him that sent Me."

"Our wills are ours, we know not how,
Our wills are ours, to make them Thine."

And when the Spirit of God takes possession of a will and absolutely dominates it, there is nothing that can stand against it.

I have not spoken extravagantly when I have said that you are facing a colossal task. The question may well be asked: "What are you among so many?" It is through the pathway of obedience that the vision will be enlarged and realized, above anything you can ask or think. You are called to be strong, because it is not by might nor by power that the work is to be done, but by the Spirit of the Lord of Hosts. Not through forceful personalities, but in quietness and in confidence shall be your strength. India wants and gropes for Christian tenderness. India's women want you quiet and strong and tender.

"We long for tenderness like that which hung about us lying on our mother's breast;
A selfless feeling which no pen or tongue can praise aright, since silence sings it best.
A love as far removed from passion's heat as from the autumn chillness of its dying fire;
A love to lean on when the tottering feet begin to faint and the eyes to tire.
In youth's brief hey-day the hottest love we seek, the reddest rose we grasp;
But when it dies God grant that other flowers, violets meek, may bloom for us beneath life's autumn skies.
God grant some loving one be near to bless our weary way with simple tenderness."

The Every-day Life of an Upper-Class Hindu Girl.

By an Indian Christian.

INDIA is a land of many religions and of many races, the manners and customs of each being so entirely different that it would be futile to attempt to describe the life of an *Indian* girl, for the term *Indian* would comprehend Hindu, Parsi, Mohammedan, Jew, and many other peoples. I will confine myself to the life of a Hindu girl, not only because the Hindus are the oldest and most numerous inhabitants of India, but because the land itself belongs to them and is called after them—*Hindustan*, the land of the Hindus. Besides, the fact of my being a Hindu myself will help me to give a truer description of the life of a girl belonging to my own race.

To give a clear idea of the twofold life of the present times, I shall first describe the life of a typical orthodox Hindu girl, untouched by English education or civilization, and then contrast it with the life of an educated girl, who is to be the Hindu woman of the future.

The home of a girl of the former type is to be found either in the heart of an Indian city or in an old-fashioned village. A high brick or stone wall, surmounted by broken glass, surrounds the house. A massive wooden door, studded with nails, a remnant of the troublous times when homes had to be protected from the invasion of enemies and gangs of robbers, leads into a garden full of jasmine creeper and pink rose trees, in the centre of which the house stands. Another smaller door leads into a paved quadrangle, round the four sides of which the house is built. The quadrangle is open to the sky, and is frequently the only means of admitting light and air to some portions of the house. The ground floor contains the kitchen, the dining rooms, store rooms, and servants' rooms, and the upper storeys the living rooms, all of which open into galleries which look down on the quadrangle. I have often sat in these galleries looking down on the marriage ceremony performed in the quadrangle below.

The men's sitting room is separate from the women's

and is more luxuriously furnished. The walls are decorated with long mirrors in heavy gilt frames, bright paintings on the walls themselves, and gaudy pictures of gods and goddesses in gilt or wooden frames arranged in a row just below the ceiling. One end of the room is furnished with low, comfortable divans, and the other has a few heavy mahogany bookcases, full of large folios of Hindu religious literature. The room is generally carpeted, and the children of the house are allowed to use it when the father is not busy or when he is not entertaining visitors.

The women's sitting room is very bare. It may have pictures, but no cushioned seats, or carpets, or cupboards of books; a small carpet is kept folded in a corner to be used for visitors. Little glass cupboards, full of all kinds of toys, made of ivory, silver, brass and wood, are often seen in the room. These are part of the wedding gifts of the mother of the house. When she was married twenty years ago girls were married early, sometimes at the age of eight, or even six, and toys would be considered very suitable as a part of the dowry given to the child-bride by her parents. Some of these toys, handed down from generation to generation, are such choice specimens of dainty Indian workmanship that they would be a valuable addition to an antiquary's collection. Their sitting room is rarely used by the women of the house except on feast days, when a large number of guests are invited. The verandah outside the kitchen is usually the place where most of the free time of the women is spent.

An orthodox Hindu girl has a very short period of childhood and absolutely no girlhood. She begins her duties as wife and mother before she is fifteen, and the mother begins to train her in household duties fom the age of six. By the time she is eight she can light the fire, cook the meals, clean the vessels, sweep the floor, draw water from the well and bring it home poised gracefully on the top of the head. The mother knows well that if her daughter is not efficient in these duties she will have a hard time at her husband's house under the severe *régime* of a strict mother-in-law. There is one alleviating circumstance in the life of a child-wife which foreigners do not realize—though the daughter may be married at the age of six, she is not obliged to go to her husband's house till she is thirteen or fourteen, and even after that she spends

a month or two, or even more, every year at her mother's house, where she is petted and spoiled, and allowed to do as she pleases. One can imagine how the girl looks forward to this holiday, and how unwilling she is to return to her husband's home. Sometimes messenger after messenger is sent to fetch her, and the girl sends them away on some pretext or the other till she dare put off the summons no longer.

A daughter has a special word for home. She calls it "my mother's house," and the word itself when uttered by a child has a tender sound about it which the word "mother-in-law's house" lacks. However, it must be said that mothers-in-law are not always such ogres as they are made out to be. There are many who treat their daughters-in-law as kindly as their own daughters, and one comes across cases where daughters-in-law are as gay and happy in their husband's homes as in their own, and are even loath to pay the yearly visit to their mothers.

A Hindu girl is rarely demonstrative; in fact, those who do not understand Eastern peoples would call her cold and unfeeling. But the emotion is all there and all the stronger for being repressed. When she loves, she loves passionately but in secret, and when she suffers, she suffers intensely but in silence. She would rather die with or for the loved ones than live a life of loneliness and misery, without any hope of future re-union! Is it any wonder that a young widow sometimes willingly poisons herself, or throws herself into a well, even though not allowed to burn herself on her husband's funeral pyre, or that a child-mother pines away when bereft of an only child on whom she had poured all her heart's love?

The daily life of a Hindu girl in her mother's house is very simple and unexciting. She rises early, before sunrise, and accompanies her mother to the river to bathe and perform her morning devotions in one of the numerous temples beside the river. A bell hanging by the door is rung as they enter the temple, to apprise the god of their arrival. They bow humbly before the idol with folded hands, pour some *ghee* or clarified butter in the little lamp that is kept constantly burning before it, repeat a certain number of prayers, pour some water over it, decorate it with flowers, apply some red powder to it, go round it a certain number of times and then make another low bow to

it before leaving the temple. The burden of a married woman's prayer is that her husband and children should be kept in health and strength and that she may die before her husband; and that of an unmarried girl is that she may have a good husband and a happy home.

The rest of the day is spent by the mother and daughter in various household duties, such as sweeping the house, scouring the brass and silver pots and pans till they shine, cooking the midday meal, bathing and feeding the children and sending them to school, serving the men in the house with their food before they go to their various duties, having their own meals in the kitchen and then cleaning the kitchen and the utensils used. The women are never free till the afternoon, and even then one rarely finds a high-class Hindu woman idle; one generally sees her seated on the verandah cleaning grain which has to be stored for the year in special receptacles. Friends drop in carrying baskets or trays of grain and sit on the verandah beside her, exchange news and discuss the doings of their neighbours. Very soon it is time for the evening meal to be prepared. Children come home hungry from school and have to be fed and put to bed. The men have their food and retire to their sitting-rooms or to the village hall, and the mothers sit and watch their daughters playing games in the garden or listen to them as they sing about the moon, the flowers, or the doings of Krishna, one of the favourite Hindu incarnations.

A Hindu girl is essentially religious and her religion forms a part of her life. But the pathetic part of it is that the religion she believes in is not soul-satisfying. The god she worships is an impersonal being, who is stern and relentless, who has to be propitiated by forms and ceremonies, sacrifices and pilgrimages, and who inflicts suffering as a punishment for some unknown sins of a former birth. The need of some personal element in the religion was felt by the sages of old, and incarnations of deities were introduced—incarnations that lived with men and like men. But what miserable failures these incarnations were! Instead of raising men, they, by their impure lives, dragged them down and degraded humanity. And yet human nature is such that, in spite of these gross imperfections, it clings to them, loves them, and worships them.

The life of a girl belonging to the educated or reformed class is much more complex than that of the orthodox

Hindu girl, whose interests do not lie beyond her own home, her husband's home, and the homes of a few friends and neighbours. Education, and especially English education, brings with it expansion, overthrowing of old beliefs, creation of new ideals, new ambitions and new longings. The old life is found to be narrow and confined, and the girl wishes to think and act for herself.

The parents of a girl of this type are themselves educated and are willing to give their daughters the best educational advantages they can afford. Household duties are not allowed to press unduly upon her strength and time. She is sent to school and college, and taught music and drawing. She goes with her mother to women's clubs and to social functions, and plays tennis, badminton and even bridge. Her domestic education is by no means neglected, for a Hindu mother will never allow her daughter to grow up ignorant of cooking and other household duties. Marriage is not urged on her, and if a suitable young man proposes, she is allowed to have her say in the matter and is allowed to get to know him before she decides to marry him. As to the religious beliefs of such a girl, it is difficult to state definitely what they are. Her whole life, social, mental and spiritual, is in a transition stage. Her parents are *Samajists* (Unitarians) and so is she.

The Unitarianism of the East is totally different to the Unitarianism of the West. The latter is in reality founded on Christianity, its beliefs and ideals are inspired by Christianity. The Unitarianism of the East is based on no religion; it is an artificial product, trying to combine in itself the teachings of Hinduism and Christianity. The result is "anæmic Hinduism"—Hinduism deprived of its fervour, its ecstatic devotion to its gods, though lifeless; its enthusiastic affection for its incarnations, though faulty. It exhorts its followers to the worship of an abstract deity, who is righteous, and wise, and powerful, and in some distant way condescends to take an interest in the lives of human beings. Is it surprising that it makes no progress, that it inspires no desires after goodness and purity, and that it has neither the infectious fervour of Hinduism nor the dynamic power of Christianity? The Unitarianism of the East was at its zenith some fifty years ago, and it secured many devoted followers. But the secret of its success was that its founders and leaders were Christians

at heart. They believed in Christ though they had not the courage to profess Him openly. When they died the movement became lifeless, and one feels now that its followers themselves are becoming dissatisfied with its tenets, and are searching after something more satisfying, though they are not quite prepared to accept Christianity, which demands great sacrifices.

The thinking woman of to-day in India feels the emptiness of her belief, and tries to find satisfaction in the study of science or philosophy, medicine or theosophy, and the less intellectual stifle thought by occupying themselves with social and domestic duties.

What the educated girl of the present in India needs is a personal religion, a belief in an all-loving Father Who cares for each individual, Who feels and knows what the peculiar trials and temptations of each human being are, and Who is able to sympathise, and help, and raise. Briefly, Christianity is the only religion that can fulfil these conditions, but the reason why the young girls of the present time are not prepared to accept it will have to form the subject of another article.

The Industrial Councils of the Y.W.C.A. in the United States.

Florence Simms.

THE term "Industrial Council" has for us in the United States several applications, but its implication is always self-government, and in reality it means the deliberation and the decision of the industrial girls for the promotion of their own Club work. In its most popular meaning the name "Industrial Council" is given to the ten days' meeting of the representatives from the various industrial clubs in their summer gathering. This meeting is to them what the usual summer conference is to the Association at large. The reason for having this a separate gathering from the summer conference is that the entire time may be planned to the greatest advantage of the girls. Sufficient time must be given to recreation, for it is the only vacation for many of the girls, and indeed to some it is their very first vacation. Also, the programme is made with only their needs in mind. The practical talks on physical and spiritual matters, the current topics discussed, and the Bible classes, are all fitted to them. The technical hours of the Council are really the setting-up conference for the whole year's work. In order that every girl may have a voice the entire attendance is divided into commissions upon such subjects as education, social service, club organization and exhibits, religious work, etc. These commissions meet separately and discuss their appointed subjects, and submit their report to the entire Council for discussion, approval, and adoption. It is a most workable plan, and develops self-expression and initiative for necessary leadership in a delightful way.

The Council, therefore, belongs to the girls, and they realize this. Their working together for these ten days begins to develop in them a social consciousness and a sense of their own solidarity and their interdependence. It is also for them an experience of real democracy, and as for themselves as individuals, their lives are enriched with new ideals and purposes, and a better understanding of God's love, and power, and presence. The conclusions

reached in their Council hours are taken back to the city and presented as recommendations for the year's work, to be promoted by the Federation of Industrial Clubs or the individual club where the Federation does not exist. For instance, there was a Commission on Christian Standards appointed in connection with the Industrial Council at Altamount, in 1915, which consisted of a joiner in a felt mill as chairman, two stitchers in shirt factories, an overall maker, a telephone operator, a clerk, and two young women living at home. They sent out a questionnaire to six Associations on the subject of Vesper Services and Bible classes for Industrial Workers and drew up the following resolution on the basis of the replies received :—

> "The Commission would recommend to the Council a discussion of the possibility of having classes on Christian Standards, which should have some other name than 'Bible class.' This should be an hour for frank discussion of the problems which we girls have to meet in our everyday life ; a time when we could talk over freely the things that are most vital, and therefore most difficult to speak of, even to our best friends."

Another most interesting report on Social Service was presented by a similar Commission to the same Council, the report being divided into two sections—(*a*) What Individual Clubs have done ; (*b*) What United or Federated Clubs have done. Under the second heading we note the following :—

(1) A petition was formed for better danse hall conditions in Paterson and vicinity and signed by over 1,500 girls and their friends and presented to the Board of Aldermen.

(4) One of the Bridgeport Federations gave a Thanksgiving Dinner for any girl who was not to be at home on that holiday.

(7) The older girls in the Syracuse Federation gave a ten weeks' course in the rudiments of housekeeping to a small class of Italian girls, and next year it is hoped to have paid teachers and an experiment station in the Italian district with two classes.

Six of these "Industrial Councils" were held in the summer of 1915 in five fields, with an attendance of one thousand one hundred and sixty-seven people. The industrial secretaries and some of the volunteer workers are also in attendance. The informal life affords the workers a rare opportunity to know more intimately the girls, and this in itself is of great assistance in their preparation for service ; but in order that they may have a more sympathetic under-

standing of the industrial workers' viewpoint, and be better qualified to work as advisers for industrial clubs, they have a special course of study in industrial history or industrial problems. It is easily seen, therefore, that the summer Industrial Council is an attempt to prepare our club girls for leadership and to prepare our workers for efficient service. We have made a special effort at these gatherings to bring the girls in touch with matters of world interest which touch the lives of women, and at one of the Councils last summer the girls gave a Peace Pageant, in which the sorrow of so great a portion of this suffering world was brought to their minds and in which was pressed home to them as women their share of the responsibility for a permanent world peace.

The term "Industrial Council" has also a more technical meaning than the one we have described above. Self-government is the underlying principle of the Federation of Industrial Clubs in a city, and the "Industrial Council," which is composed of the presidents and certain other appointed members of the individual clubs, is really the executive committee of the Federation. Of course it is understood that the industrial committee and secretaries are represented; they are in the closest touch with the Council and they assist as advisers, but the "Industrial Council" is the voice of the girls themselves, and therein lies its beauty and its power.

Those who are familiar with our National Organization in America know that our country is divided for convenience into different fields into which States are grouped. In one of these fields the club work has grown to such strength that the Industrial Club Federations of the different cities have been organized into an Industrial Field Federation. This gives us a third use of the term "industrial council." The presidents of the local federations with a few appointed members compose the Industrial Council of the Field. (As the work develops other Field Industrial Federations will be formed.) This is, therefore, the executive body—always, of course, with the secretaries and committee members as advisers—which directs the entire club work of that field. To this Council the recommendations of the summer council are made and these recommendations go from this field council to the local cities. The entire plan of work throws upon the girls themselves the leadership of the movement.

Since they propose the plans, they are necessarily more interested in their execution. We have found that this method appeals as nothing else we have tried has appealed to girls, and in two years it has greatly increased the number of girls in our industrial work and in equal proportion has developed their capacity for leadership.

All of this industrial club work is happily democratic, and because of this it is most helpful to our whole Association movement. The many industrial and economic problems which the girls themselves must meet, bring home to the Association our responsibility for the application of Christianity to our social order.

Club Constitution.

In case any reader should be specially interested in the question of club organization on the lines followed in the United States, we add a quotation on this important subject from the "Handbook of the Federation of Industrial and Extension Clubs":—

"Following a demand from the girls at any factory for formation of a club, the girls may be invited to the Association for the completion of their organization. The framing of the constitution should be done by the girls themselves. In order, however, to maintain a unity throughout the country, which will give strength to the movement, it is desirable that the following suggestions should be incorporated in the constitution:—

1. Membership in the club shall mean membership in the Association, and club members shall be recommended by the Membership Committee for election by the Board.

2. The club fee shall conform to the uniform Association fee ($1.00).

3. The club itself shall be under the direction of the Extension Committee of the Association.

4. The club president shall be a member of the Executive Council of the Federation.

5. Provision shall be made for the necessary Standing Committees, such as membership, finance, educational, social, etc.

"It is suggested that the club membership fees shall be at the disposal of each club, but that the club constitution provide that a certain proportion, perhaps one-quarter, shall be voted to the Association, the remaining three-quarters being a nucleus for the money the club must raise

for its own educational work and other necessary expenses. The club fees may be deposited by the club treasurer with the Association book-keeper or in a separate bank account, as seems best, to be drawn upon only by the club treasurer. Each club should annually render a statement of receipts and expenditures to the Federation treasurer, who, in turn, shall render a summary of the club accounts to the treasurer of the Association. This summary should be made a part of the annual finance statement published by the Board. The leader of the club shall be a member *ex-officio* of this finance committee. The constitution should provide for monthly business and annual meetings, both of which should be used to the utmost to promote the essential purposes of the club. In order that these meetings shall be conducted in a business-like way the girls must be taught the simplest principles of parliamentary practice.

"The discussion of very practical subjects relating to different phases of life should be taken up as a part of the business meetings of the club.

"For instance, there should be at least one substantial talk each year in every club on the attitude of woman to her work, her place as a worker in the world, and the essential dignity of her work. Or, again, take the questions of the obligation of the worker to her employer for honest work, and his obligation to give her a fair chance to do honest work. Another appropriate subject is that of human sympathy, which should be broad enough to include the whole range of the people of the city with, perhaps, from the girls' point of view, the employer at one end and the immigrant girl at the other. The girls will respond to the idea that we grow in proportion to the enlarging range of our sympathy, to the extent to which we are able to feel ourselves one with other kinds of people. This is brought to pass as we increase our knowledge of more and more kinds of people. It is necessary for us to know the employers of the city and the newly-arrived immigrant girls, as well as the people in between, if we would have that fine human quality of spirit which makes one not a partisan but a part of all. No set of people in the city comes nearer to the life of the immigrant girl than do the industrial workers, and no set of people should be so keenly alive to the value of the immigrant and to her problems in

establishing herself in a new country. The immigrant girl in her former home would be a most fascinating subject for talks before our clubs. This affords an opportunity for a new nationalism and a larger patriotism. The whole question of amalgamating the new elements in our national life may be put on a stirringly patriotic basis.

"The all-important subject of health from many aspects, in its bearing upon personal efficiency and community life, should have a prominent place in the club meetings. Here, too, is the place for discussion and necessary action with regard to the service undertaken by the club."

The Women's Christian Crusade and the Retreat Method of Corporate Prayer.

Eleanor C. Gregory.

AMONG the various manifestations of the present God-given "will to prayer" which are apparent in England must be included the Women's Christian Crusade. Guided by a Council of leading women of different denominations, it is intended not to create any new permanent organization but rather to stimulate all Christian women and to strengthen the various organizations of Christian activity. Like its progenitor, the Laymen's Christian Crusade, which grew out of the compelling desire of some who are unable themselves to serve at the front to take such part as they may in laying the foundations of a new and better order after the war, its object is threefold:—

> "To witness without shame or fear to our belief in Jesus Christ as our Lord, Saviour and Supreme Guide; to join in the fellowship of prayer; and to seek to bring the spirit of Jesus Christ to bear upon all the problems of life."

A new understanding of the action and meaning of prayer is being vouchsafed to this generation. Learning gradually that it is not (as it has been called) the mere

"telephoning to God" for what we want, the purer and higher notion is gaining hold of us that it is indeed a seeking first to know His will for us and all mankind, and then an endeavour through and in Jesus Christ His Son to "one" ourselves with this will, that knowing it more we may do it better. This is the kind of prayer to which every pledge and promise in the treasury of God is attached. To cover one country (and beyond it) with groups of persons understanding and practising prayer in this way is, so far, the present aim of the Crusade.

Special blessing is promised to *united* prayer. Further, this "one-ing" of our wills with the will of God in order that it may be done on earth does not need words, in fact, we seem to get furthest without them. United *silent* prayer, then, is the method we have found useful, and that it may win the utmost profit and power it should be definitely *directed*. Those assembled for prayer, be they two or two hundred, should concentrate on holding up together before God, into the will of God, whatever subject or part of a subject they pray about. When gatherings of this kind are held regularly, persevering in the utmost sincerity and singleness of intention, we know for certain that there is no limit to the achievements of the power of God through us. Mary Slessor teaches us that "God cannot give us His best, because we do not give Him ours." But how often has He given us cause to know with passionate gratitude that when we truly try, however poorly, to give Him our miserable best, the answer is indeed beyond all that we ask or think.

For the assistance of prayer groups meeting regularly the Women's Crusade has issued a folding card (price, ½d. each; 1s. for 25), entitled "Headings for United Prayer," giving six subjects much in our minds at the present time, with sub-divisions and suggestions as to the conduct of a group.

The Women's Crusade is interdenominational. Prayer groups may be formed of friends and acquaintances (often a grateful and unexpected response may come from those who are almost strangers) belonging to different forms of Christianity; or, if we and they prefer it, and if we shall feel greater freedom, of those of our own way of thinking. Let it be whatever seems simplest and most unforced. These groups vary in every possible manner and degree,

for women of nearly every kind and status, both in town and country, are forming prayer circles. These circles should always, wherever circumstances permit, be self-extending, that is to say, the members of the group should, when the time is ripe, seek to establish, each among a fresh group of persons, a new series of gatherings for prayer.

There is yet another method of increasing in the knowledge of "the hope of His calling, of the riches of the glory of His inheritance in the saints, and of the exceeding greatness of His power to us-ward who believe," which is recommended not only by the Women's Crusade but by all who are experienced in the spiritual life, the method of Quiet Days and Retreats.

In an excellent little book entitled *Retreats for the Soul*, Sir Henry Lane compares the soul to a ship in full activity, needing, from its very usefulness, to lie by at stated times in dock, to be freed from the barnacles and other accretions that by accumulating would in time hinder her progress. That is one excellent parable of a Retreat. From it we go back to our Lord's own teaching to the disciples after they had taken their first Apostolic journey: "Come ye by yourselves apart into a desert place and rest awhile." Not only for repose; but for the truer rest of "rolling our way upon the Lord," of taking breath, of gathering force. And there is another way in which we may seek a blessing from Retreat—the way of being alone with God. It has been truly said that whereas of old Samuel was taught to say in answer to the Divine call, "Speak, Lord, for Thy servant heareth," we are now too apt to reverse it, and to mean (when we do not say) "Hear, Lord, for Thy servant speaketh." The times when we want to speak to God are too apt to crowd out the times when we should look for and ask that He should speak to us. And yet who can doubt which of the two is the more important? The climbing up into God's will in order that we may learn what it is, which we have seen to be the very beginning of true prayer, how much does a space of silence and withdrawal help in this!

In order to train our minds to the fullest possible apprehension of God's will for us and all mankind, it is necessary to approach more closely to Almighty God Himself, to learn more of what He has revealed Himself to be, to dwell upon what we know, and on what we shall increasingly be taught of Him in Himself. It is in proportion as we know

what God is like that we shall get truly to know what He desires that the world and we ourselves shall be like. To take time and to make opportunity for this exercise of our God-given faculties *towards* God must be a thing that we cannot neglect without falling behind and coming short of our full possibilities. Here we find what is, perhaps, the very highest object we can put before ourselves in going into Retreat.

And the practical side of it—how long does it last? what is it like? what do you have to do? All these are questions that will be asked by those who are new to the idea as an essential of practical devotion.

As the name implies, Retreats are periods of quiet devotion lasting for one day or several. They may be for any number of people, the limit being usually set by the size of the house or chapel in which they are accommodated. They vary from ten or twelve up to 200, and usually number from 25 to 50 persons. Usually also they are ushered in overnight with a preliminary address, so that the day itself may begin under the influence of the special lesson or message then given. In the Church of England the first service on a Quiet Day, as on each day of a more prolonged Retreat, will always be a celebration of Holy Communion. The remaining devotions of a Quiet Day may be, and often are, conducted by a woman, although sometimes it is possible to combine these with the daily services in some church near by. The day or days should be arranged with careful consideration of the persons taking part, their needs and their experience, and will be compounded of prayers, periods of silence, hymns, addresses, Bible-reading and intercession. The leader should think out most carefully every detail, and nothing whatever should be left to chance. At the same time the programme must not be too rigid, but should be capable of a certain elasticity, if this should be judged needful. Those who have had experience of Retreats of different length greatly prefer those lasting three days.

To each person attending a Retreat it means something different. At first there may be a feeling of strangeness, of being let loose on a new plane. And sooner or later there is almost sure to come to everyone some spiritual conflict to be waged. It may be with sudden deadness and dryness, an unexpected lethargy; or it may be wandering

thoughts, a great distaste for all good things; or some even fiercer warfare. But some attack from the enemy of souls upon those who are seriously purposing to draw nearer to God is only to be expected, and must be met in the manner in which our Lord Himself fought the tempter.

"What do you have to do?"

Outwardly, of course, all follow the same routine, and all, if they are wise, will keep the blessed rule of silence. It may seem at first extremely funny not to ask aloud for the butter and the salt, and if this is so it is far better to leave the room and "have it out"; the wish to laugh will be largely nervous or hysterical. Moreover, nothing quenches it so absolutely as permission to laugh! It is more serious when one feels pulled up by the rule of silence and not able to say something one really *wants* to say. Here discipline comes in. How many drilling exercises must have seemed to recruits remote indeed from the waging of war! Yet, as it turned out afterwards, they all had some bearing on it. "The very true beginning of wisdom is the desire of discipline, and the care of discipline is" not duty, as one would expect, but "*love*," love of something outside of and higher than ourselves, that makes it all worth while.

Then if there are things that one really *must* say, if one is ill, or there is something one does not understand, the rule of silence is not absolutely unbreakable. It is *unnecessary* conversation that one avoids. And for most people how soon does the peace and blessedness of avoiding unnecessary conversation become not a discipline but a luxury!

A Retreat leads many into a new peace and a shining within the soul, and even if this peace often has to be fought for, will it not be all the more precious and the more truly valuable? May all who read this paper be led of God to His own peace in whatever way He may appoint.

WOMEN'S CHRISTIAN CRUSADE.

Office address: 19-23, Oxford Street, London, W. *Hon. Sec.*, Miss E. C. Gregory, of whom all further enquiries may be made.

La Suisse et son Action charitable pendant la Guerre.*

Gustav Ador.

La Suisse, au milieu de cette guerre terrible a été providentiellement épargnée. Elle est comme un ilot qui émerge au milieu des flots et contre lequel les vagues déferlent en fureur et viennent se briser sans atteindre son sommet. Respectée, alors que tant d'autres pays ont été saccagés, ruinés, privés de leur indépendance, elle comprend son très grand privilège et sent en même temps le poids et la responsabilité qui pèsent sur elle. Entourée de belligérants avec lesquels elle entretenait les rapports les plus cordiaux, comment aurait-elle pu résister au besoin de venir en aide aux souffrances de ses voisins ? Il faudrait avoir un cœur de pierre pour ne pas souffrir avec ceux qui pleurent et pour ne pas leur témoigner la plus ardente sympathie.

Aussi rien de plus naturel et rien de plus humain que l'émotion spontanément ressentie par notre peuple si profondément attaché à son sol natal, si fier de ses institutions et de ses libertés, lorsqu'il en a vu tant d'autres privés de biens qui leur étaient chers, souffrir dans leurs plus chères affections. En leur tendant une main secourable et amie, le peuple suisse n'a fait que suivre les battements de son cœur. . . .

Je commence par vous entretenir de l'activité du Comité international de la Croix-Rouge. . . .

Les agences que nous avions créées à Bâle pendant la guerre franco-allemande, celles de Trieste en 1877 pendant la guerre des Balkans, de Vienne en 1885 pendant la guerre serbo-bulgare, celle de Belgrade en 1912 pendant la guerre des Balkans, avaient déjà rendu de signales services, surtout pour la transmission des dons et de la correspondance des prisonniers. Mais elles furent bien loin d'avoir l'ampleur et l'étendue qu'a prise notre agence, conséquence inévitable du grand nombre des Etats en guerre et de l'habitude prise de regarder la Croix-Rouge, avec sa belle devise "inter arma caritas," comme répondant mieux que tout autre institution à cette mission de pitié et aux appels

* Extraits d'un travail dans *Foi et Vie*, 16 juin, 1916.

des familles dans la détresse, implorant sa bienfaisante activité, pour les assurer sur le sort de leurs chers disparus.

Très modestement instalés en août 1914 dans trois petites pièces, nous étions une douzaine ; chacun faisait un peu de tout, écrivait une lettre, expédiait un télégramme, recevait un visiteur, dépouillait un courrier apporté une fois par jour. Les premières listes nous furent apportées d'Allemagne le 7 septembre 1914 et quelques jours plus tard un document similaire nous arrivait d'un hôpital de Lyon. Dès lors les listes de prisonniers, documents indispensables qui servent de base au travail de l'agence, établies par les bureaux de renseignements officiels, nous furent régulièrement communiqués par les Croix-Rouges nationales de tous les pays.

Le 12 octobre 1914 il fallut s'installer dans les vastes locaux du musée Rath, obligeamment mis à notre disposition par la ville de Genève et répartir le travail entre divers départements ayant chacun une tâche précise et nettement déterminée. Les nombreux étrangers qui nous ont fait le grand honneur de visiter notre agence ont pu se rendre compte que tout repose sur le principe de la division du travail, sous le contrôle et la direction du Comité.

Plus de mille collaborateurs nous ont prêté le plus précieux et le plus utile concours pendant tout l'hiver 1914-1915. Hommes, femmes, jeunes gens, vieillards, genevois, Suisses d'autres cantons, étrangers établis ou réfugiés momentanément à Genève, chacun avait à cœur de contribuer par un travail souvent difficile à la réussite d'une entreprise qui avait pris des proportions considérables. Il n'y a jamais eu une heure de découragement ou de lassitude parmi tous ces volontaires qui semblaient rivaliser de zèle pour que Genève restât à la hauteur de la tâche qu'elle avait joyeusement assumée.

Le cinquantenaire de la Convention de Genève et de la fondation de la Croix-Rouge a été ainsi célébré par une importante manifestation de charité internationale.

Actuellement le travail, sans avoir conservé l'ampleur des premiers mois, s'accomplit par 350 à 400 personnes, dont 50 environ sont rétribuées, et par un équippe de 60 dactylographes installées dans un local spécial où elle confectionnent des fiches, recopient les listes des prisonniers et expédient des circulaires.

Dès le début, la Croix-Rouge danoise a bien voulu consentir à établir à notre demande une succursale de notre agence fonctionnant pour le théâtre oriental des opérations, c'est-à-dire pour l'Allemagne et pour la Russie. Les Croix-Rouges d'Autriche-Hongrie, de Serbie et de Russie se sont mises directement en rapport entre elles pour la transmission et l'établissement de listes. Il en a été de même lors de l'entrée de l'Italie en guerre ; les Croix-Rouges de Vienne et de Rome correspondent directement entre elles. . . .

Ce serait vous imposer une fatigue bien inutile que de vous décrire successivement les divers rouages de l'agence. Je ne vous apprendrais du reste rien que vous ne sachiez déjà. Il me suffira de vous dire qu'il est arrivé plus de 70,000 visiteurs au bureau de réception, douloureux cortège de parents dans l'angoisse, tourmentés de ne pas recevoir de réponses précises. . . . Il en est arrivé de partout ; des fiancées, des mères, des sœurs, des épouses, des ecclésiastiques, des soldats en permission. A tous on s'est efforcé de tendre une main secourable, de témoigner de la sympathie, de transmettre une lettre, d'envoyer un télégramme dans tel ou tel camp d'où on pouvait espérer recevoir une nouvelle.

Bien que notre agence n'ait pas bénéficié de la franchise télégraphique, elle a expedié un nombre considérable de télégrammes aux commandants de camps, aux médecins en chef de lazarets, pour avoir des nouvelles de blessés ou de prisonniers, pour interroger les hommes appartenant aux mêmes régiments que les disparus dont les familles étaient sans nouvelles. La rapidité des renseignements ainsi obtenus a été un des services les plus appréciées de notre agence. Le coût de plusieurs de ces télégrammes a été largement couvert par les familles ou par les dons faits à l'agence. Ce service nous a néanmoins occasionné de très fortes dépenses, supportées sans hésiter dans le sentiment très net que nous avions un devoir positif à remplir pour calmer l'inquiétude de tant de parents pour lesquels le silence et l'inquiétude était une horrible souffrance. . . .

Grâce à la complaisance des autorités locales, des commandants de camps, des médecins, des aumoniers et de quelques personnes privées, le service des enquêtes a pris un développement et une extension considérables. C'est actuellement un des rouages les plus utiles de l'agence. Il

expédie plus de 30,000 lettres par mois et obtient des renseignements précis que seule notre agence peut fournir, grâce aux moyens d'information dont elle dispose et à son siège en pays neutre. . . .

Notre Comité a organisé des délégations pour inspecter les camps de concentration. Quatre de ses membres se sont rendus à différentes reprises en Angleterre, en France, en Allemagne, en Autriche-Hongrie, en Italie ; ses représentants ont visité ces jours derniers l'Afrique du Nord, le Maroc, l'Algérie, la Tunisie et ont pénétré en Russie dans les camps de Turkestan et de la Sibérie ; d'autres vont très prochainement partir pour la Turquie. Leurs rapports, qui ont été et qui seront publiés, vrais documents officiels établis avec une scrupuleuse impartialité, ont largement contribué à faire cesser certains abus et améliorer les conditions de logement et d'entretien des prisonniers. Des ecclésiastiques protestants et catholiques, désignés par le Gouvernement suisse, ont pu exercer librement leur ministère dans tous les pays, distribuer quelques secours et apporter aux prisonniers les encouragements et les consolations de la religion.

Il faut mentionner, dans cet ordre d'idées, l'activité du Comité universel des Unions chrétiennes de jeunes gens dont le siège est à Genève, qui a eu des agents dévoués en Allemagne, en France et en Angleterre, qui a distribué 120,000 publications religieuses, surtout lors des fêtes de Noël, organisé des bibliothèques, érigé, avec l'aide financière de l'Amérique du Nord, des baraques sociales contenant plusieurs salles à l'usage exclusif des prisonniers dans plusieurs camps de France, d'Angleterre, d'Allemagne, d'Autriche-Hongrie et de Russie. Son délégué, M. Davis, auquel toutes facilités ont été accordées par le Gouvernement français, a pu librement visiter 14 des plus important dépôts de prisonniers et a consigné dans son rapport avoir partout constaté chez les officiers la volonté de traiter les prisonniers avec une grande préoccupation de justice et d'humanité.

A Lausanne, l'Œuvre Universitaire Suisse des étudiants exerce une sorte de patronage intellectuel et moral des étudiants prisonniers. Les professeurs de nos universités ont estimé avec raison que ces jeunes gens, moins préparés par leur vie antérieure que leurs camarades, travailleurs de l'atelier ou de la terre, à supporter les fatigues physiques,

arrachés brusquement à leurs études, étaient particulièrement à plaindre. Professeurs et étudiants sont devenus leurs correspondents attitrés, ils s'efforcent de rendre le courage aux faibles et cherchent à donner le goût du travail intellectuel et, si possible, à en fournir les moyens à ceux qui en sont privés, à trouver des occupations conformes à leurs aptitudes à ceux qui sont désœuvrés, permettant ainsi à beaucoup d'accomplir autour d'eux une œuvre d'éducation et d'instruction parmi leurs camarades. Ne rien laisser perdre de ces forces intellectuelles si généreusement prodiguées sur les champs de bataille, s'intéresser à cette jeunesse à laquelle tombera demain la tâche immense de reconstruire sur de nouvelles bases l'édifice si ébranlé de notre civilisation, telle est la grande et belle tâche entreprise par les professeurs suisses.

Il faudrait, pour être complet, signaler le travail du Comité constitué à Bâle pour la libération des otages, celui du Comité de Zurich pour les recherches des disparus et les multiples initiatives privées, communales et semi-officielles, de personnes qui ont assumé la lourde tâche d'envoyer des colis de vivres et surtout de pain aux prisonniers de divers pays. Berne est la siège principale de cette activité de revitaillement. Il est juste d'ajouter que les nombreuses colonies étrangers ont coopéré de la manière la plus généreuse à l'entretien de leurs compatriotes et secouru d'une manière très éfficace les œuvres suisses.

La Convention de La Haye de 1907 et la Convention de l'Union postale universelle, accordant la franchise de port à la correspondence des prisonniers de guerre, ont explicitement reconnu le droit des prisonniers de pouvoir recevoir des nouvelles de leur patrie et à écrire à leurs familles. Les relations directes ayant cessé entre les belligérants, la Suisse s'est tout naturellement offerte pour servir d'intermédiaire entre plusieurs d'entre eux. C'est ainsi que, peu de temps après l'ouverture des hostilités, des arrangements furent conclus avec l'Allemagne et la France, plus tard aves l'Autriche-Hongrie, la Turquie et l'Italie. En même temps, la poste hollandaise assurait le service entre l'Angleterre et l'Allemagne, la poste suédoise entre l'Allemagne et la Russie, la poste roumaine entre l'Autriche, la Russie et la Serbie. Mais c'est, sans comparaison la Suisse qui a assumé de beaucoup le travail le plus considérable. . . .

Il a passé pendant l'année 1915, 75,256,000 lettres et cartes à l'adresse de prisonniers, 36 millions pour les prisonniers en Allemagne, 34 millions pour les prisonniers en France at dans les colonies, 3 millions pour les prisonniers en Autriche, au Japon et en Grande-Bretagne. On a expédié pendant l'année 4,284,000 petits paquets, 15,855,000 colis, et transmis des mandats pour une somme de 41,602,580 francs. Tout ce colossal service a été fait par le personnel des postes suisses secondé par volontaires qui ont prêté leur concours sans jamais se lasser. . . .

Parmi les victimes de la guerre, les internés civils occupent une place apart, il n'existe pour eux aucune convention internationale quelconque. Au début des hostilités un court délai fut accordé à tous les ressortissants civils des pays envahis pour avoir à quitter le territoire. Cette mesure s'appliquait à ceux qui s'y trouvaient à titre temporaires, en vacances, dans une station balnéaire, hospitalisés dans une maison de santé, mais aussi à tous les employés, domestiques et négociants établis depuis longtemps dans le pays. Surpris par le brusque déclaration de la guerre un très grand nombre de ces étrangers ne purent pas obéir aux injonctions des autorités. Tous ces civils furent internés dans les localités sous la surveillance de la police ou cantonnés dans des dépôts de concentration. . . . Un Genevois, M. Edouard Audéoud, ému à la vue de tant d'infortunés, réussit à convaincre le président de la Confédération de la nécessité pour la Suisse de chercher à venir en aide à ces malheureux. La Suisse offrit à l'Allemagne, à la France et à l'Autriche ses bons offices pour rendre à leur patrie ces innocents victimes de la guerre. L'accord fut vite conclu pour les femmes et les enfants. En revanche, il fallut de longues négociations pour les hommes mobilisibles ou capables de porter les armes. On finit par admettre que pourraient retourner dans leurs foyers les hommes n'ayant pas 17 ans ou ayant plus de 60 ans d'âge.

Par un décret du 22 septembre 1914, le Conseil fédéral institua un bureau pour le rapatriement des internés civils qui fut dirigé par le professeur Rothlisberger de Berne. Plus de 108,000 internés français, allemands et autrichiens ont été rapatriés, par les soins de ce bureau, à travers la Suisse. A ce chiffre il faut ajouter plus de 8,000 officiers, sous-officiers et soldats du personnel sanitaire allemand et français. Ce chiffre comprenait, non seulement les internés

proprement dits, mais aussi les malheureux évacués des départements du nord de la France, chassés, arrachés à leurs demeures et impitoyablement renvoyés loin de leurs foyers.

Cinquante volontaires des deux sexes ont supporté, sans rénumération aucune, tout le poids de cette grande tâche avec une conscience et un dévouement qui ne se sont jamais lassés. Une modeste subvention de la Confédération, 12,000 francs, et des dons particuliers recueillis en Suisse, ont permis de faire face aux dépenses qui, non compris les frais de transport incombant aux états intéressés, se sont élevés à plus de 300,000 francs. La Suisse a participé à cette dépense pour 100,000 francs, sans parler de tout ce qui a été donné de Schaffouse à Genève, en vêtements et en petits objets à ces pauvres gens dénués de tout, auxquels il fallait donner des soins de propreté et des réconforts de tout genre.

Un service analogue, quelque moins important, a été également organisé pour l'évacuation des ressortissants italiens venus d'Autriche ; il en a passé environ 20,000 ces derniers temps. . . .

Il est nécessaire de rappeler ici qu'après avoir surtout insisté sur ce qui a été fait pour les rapatriés civils français et allemands, la charité suisse s'est efforcée d'atténuer les souffrances des Polonais et des Serbes chassés, eux aussi de leur patrie. . . . Les malheurs de la Belgique aussi ont été profondément ressentis en Suisse. Dès octobre 1914, dans toutes les classes de la population, on a manifesté le désir et la volonté de témoigner une sympathie agissante en faveur de ces familles chassés de leur patrie et souvent privées de tout moyen d'existence. Des Comités se sont formés dans plusieurs cantons, avec Lausanne comme siège central. Plus de deux mille Belges furent hospitalisés, surtout dans la Suisse romande à cause de la similitude de langue. . . .

Jusqu'à quand la Suisse gardera-t-elle ces hôtes ? Personne ne peut le prévoir. Mais ce qui est certain c'est que les Confédérés continueront à faire de leur efforts pour aider les malheureux qui loin de leur patrie ont tant besoin de réconfort et d'amour. . . .

Association Work in Yokohama.

Mary C. Baker.

In the fall of 1914, when it was feared that the war was going to create even greater havoc in Yokohama business circles than has actually happened, there was serious talk of closing the rooms of the Young Women's Christian Association in Yamashitacho, at least temporarily, but the girls who made the most use of them pleaded for their maintenance, and they were continued as before, except that the foreign secretary took up her residence there. This made possible the use of the reception room for the young women at noon, and for Bible and other classes. While this crowded all concerned, the membership and interest steadily grew.

The Association had been without a secretary for several months and was standing still, and it was felt that a foreign secretary should be sent to the rescue. The rooms in a foreign office and apartment building consist of reception room, a large room which I used for myself, and a kitchen with room partitioned off for a cook. As so large a share of the work of the secretary is personal, it was a great advantage to live where girls could always find me, although ultimately I was obliged to have an office secretary to relieve me and do more of the Japanese writing, etc.

The Association offers a reading, lunch and rest rooms to any young women, especially those who are working in offices and stores, and several come every noon bringing their lunches.

Two Bible classes have been conducted among them, as also English classes in conversation, two reading classes and a children's class; and classes in foreign etiquette, typewriting, piano, and machine sewing.

There is a Sunday-school of about forty children, some of the members giving their services as teachers. The children are all from the near neighbourhood, and from families of jinrikisha men and janitors. This year a teacher succeeded in saving one bright little girl of fourteen from being sold into a life of shame. She is now in a Tokyo mission school, where she will soon learn enough to be able to support herself and help the old grandparents,

who really did not want to sell her, but got into debt and saw no other way out. There is another little girl of eleven who will be in danger in another year, and it costs so little to keep a girl in school here that we hope someone will be found to help her also.

Fun in the physical department is not yet very popular in Japan, as it is associated with the required work in the schools, a rather stupid system for the most part, but we have had a few out-of-door hours in the City Park and on an unused tennis court, and hope to have more later on.

We maintain a small library, but the problem of giving educated girls really suitable books to read in this land without Public Libraries and where the Russian and European novel is so plentiful and popular, and where the printed page carries so much weight, is indeed a puzzling one. Twelve of the girls have clubbed together to help the library, paying a small sum a month out of their earnings and buying a few good works, both translations and Japanese classics, which after having passed round among the number will go into the library. I cannot help wishing for them the sort of circulating library I have seen in so many Associations at home.

There have been a few parties, and a Christmas supper, which is coming to be an annual affair. The girls arrange for this supper and the programme entirely themselves, and I enjoy it more than when I have had a hand in it. The Christmas spirit is surely there.

During the Week of Prayer we held noon hour meetings, except on the Sunday, when our Association and the three local school Associations held a joint meeting at which the recording secretary of the National Committee spoke. For several months the more active members have held a monthly meeting. Sometimes a member leads and it is a real prayer meeting. Once Miss Taka Kato, of the Tokyo Association, spoke on Associations in America, and another time Miss Kawai and Miss Matthew about the young women who go abroad and how we can help them in Yokohama.

Of such young women a certain number have been given letters to Associations and individuals in the United States and Honolulu, and helped in other ways. Two pamphlets with wise suggestions for the travellers, one brought out at the suggestion of the San Francisco

Japanese Association, have been distributed to a good many girls travelling alone on the steamers. It is estimated that there are between one and two hundred women sailing each month, and after Miss Kawai's return from America we hope to begin what will be a really effective work in this direction. In view of this work the patronesses who are most interested in the Association sold little flags in commemoration of the coronation, for "flag days" are still a novelty in Japan, and made Yen 520, a really large sum according to Japanese standard of money value, and especially considering the small margin of profit. Of more value than the money will be the increased interest in the Association, as there were several hundred people associated with the project, which was for some popular charities, the W.C.T.U. as well as Association. Buddhist as well as Christian women joined together, and it is doubtless the first time Yokohama women ever entered so generally into such a purely philanthropic undertaking. Japanese women began to work well together first during the Russian war.

The young women who use the Association are of different groups: first and most largely those in offices and stores, then several students, several graduates of schools who are at home and have leisure, a few nurses, and some girls from a factory near by. As there are a good many of this last class, we hope to reach more of them in the future. Japanese girls are both shy and conservative. They must be introduced and also personally conducted to the Association before they will come inside, but many of them are finding good friends here, which they want very much, for many are lonely. If we can help even a few to find the best Friend, we will count our work and waiting worth while.

Reviews of Books.

The World and the Gospel. By J. H. Oldham. Published by the United Council for Missionary Education, 8, Paternoster Row, London, E.C. 1916. Pp. 224. 2s. net.

We commend this book to everyone of our readers, and would urge them to increase its circulation among their friends as widely as possible; every chapter has a message to our time, simply stated and with a clear issue. Indeed, it is long since we read a more pregnant piece of writing than this unpretentious little volume.

Chapter I. sets forth "*The Challenge of the War*," how it has inevitably compelled us to ask afresh what Christianity means, and to face the need of the world for the true message of the Gospel of Jesus Christ. "The greatest need of our age is a deeper apprehension of God, but this can be gained only as we set ouselves to do His will on earth as it is done in heaven."

Chapter II. describes "*The Christian Gospel*," not in apologetic terms but simply showing what it is, and that Christ is for all men the Way, the Truth, and the Life. The measure of light in other religions is not denied: "In the higher religions men have penetrated deep and far into the mysteries of the spiritual world. . . . Those who have sought have also in some measure found." But "all that is true and inspiring in other religions is a means of making clearer to us the riches that are found in Christ," and, therefore, it is in the conscious possession of a wonderful, unspeakably precious gift that the Christian faces the non-Christian world.

Chapters III., IV. and *V.* present the appeal of "*The Whole World*," "*Asia*," "*The Moslem World and Africa*," showing that "in the situation which now confronts it there is for the Church only one chance of safety—it is to stake everything on a great adventure." By the achievement of science the world has become indissolubly linked up together, and we cannot, even if we would, be indifferent to the needs of non-Christian peoples. The Church and we as individual members of the Church may be staggered at the immensity of the task of evangelizing the world, and bringing its every power under the sway of our Lord Jesus Christ, but "a bold resolve to grapple with the whole of its task would signify a rebirth of the Church," and for such a resolve the writer urgently appeals.

Chapter VI. discusses the problems of "*The Church in the Mission Field*," and much that is said here applies so directly to the Young Women's Christian Association in the mission field that all Association workers should study these pages very particularly. In the East, both the Far East and the Near East, and in every so-called mission land which the Association enters, its leaders must constantly and without question bear in mind that "if the Gospel is to come home with living power to the hearts of men" (and women and girls) "it must be presented by those who are of the same blood as themselves, who have grown up in the same environment, who have the same outlook upon life as the hearers whom they address." . . . "To make Christianity truly indigenous is the great task on which missionary policy and energy must be concentrated."

Chapter VII. bears the title of "*The Missionary Education of the Church*," and covers the education of missionaries, of the whole Church, and of public opinion, the latter more especially in regard to inter-racial relations. Of deep interest and all too brief is the treatment of the relation of working-men and women to the missionary movement. The conditions of the present situation on the mission field, the unification of the world, the industrial and commercial developments in Asia and Africa, concern the industrial workers of Christian lands as directly as any other class, and a strong appeal is made for

the labour movement's ideal of brotherhood to become the brotherhood of all mankind. If we mistake not, this chapter, as indeed many sections of the book, will be read and re-read by those who buy it.—E.I.M.B.

(1) **Successful and Unsuccessful Marriages.** By LOUISE CREIGHTON.

(2) **Marriage, A Harmony of Body and Soul.** By GEMMA BAILEY.

(3) **Purity.** By A. HERBERT GRAY.

(4) **In Praise of Virginity.** By ELMA K. PAGET.

Published by Longmans, Green & Co., 39, Paternoster Row, London, and at New York, Bombay, Calcutta and Madras. Price, No. 1, 4d.; Nos. 2, 3 and 4, 3d. each.

These four pamphlets, excellently printed and written by well-known workers among young people of both sexes, will be appreciated by many. They form the beginning of a series on Marriage and Morality, planned under the growing sense of the necessity for the careful and scientific study of questions affecting social purity. Unfortunately, "much more thought and attention is given to the discussion of moral failure and moral difficulties than to frank and positive moral teaching." This series has therefore been prepared with the aim of presenting positive and constructive ideals of sex relationship as one of the great needs of the time. Other pamphlets on kindred subjects will follow shortly.

The papers are written in a straightforward style, each bearing the author's individuality and frankly facing the practical difficulties that confront young people in everyday experience. We hope they will find many readers in touch with the Young Women's Christian Association over the world. Especially Nos. 1 and 4 would make starting points for interesting discussions if read aloud to groups of girls, and if discussion be not stifled but at least from time to time encouraged on these subjects, is there not hope that many may be caused at least to think who may be in difficulty or danger?—E. I. M. B.

Retreats: Their Value, Organization and Growth. By Rev. A. W. ROBINSON, D.D., and others. Published by Robert Scott, Roxburghe House, Paternoster Row, London, E.C. 1915. 2s. 6d.

Those interested in Miss Gregory's article in this number of the "QUARTERLY" (p. 34) should certainly procure this symposium, edited by the Honorary Secretary of the Committee for Laymen's Retreats. Most of the chapters are written by clergymen of the Church of England, but not all, and much practical help will be gained by anyone wishing to promote this method of Christian devotion. Especially Chapters II., III. and IV. give many clear instructions by experienced leaders as to the organization and conducting of retreats. Chapter IV. deals with the more personal question of "How to Make a Retreat."—E.I.M.B.

The Second Picture of the War: The Story of the Y.W.C.A. War Service. By J. KENNEDY MACLEAN and T. WILKINSON RIDDLE. Published by Marshall Bros., London. Price 1s. net.

This is a booklet of vivid sketches telling of what the Young Women's Christian Association has accomplished in Great Britain during the time of the present war. Finding urgent need for providing canteens, rest rooms and hostels for munition and other war workers, an appeal for £25,000 was launched early in 1915, and within two months £20,000 was received. In three months work was begun in no less than thirty-three places, and this booklet gives glimpses of that work by two journalists, who have studied it at first hand.—E.I.M.B.

Association and General News.

AUSTRALASIA.—Work among Girls in Sydney.—"Our Girls' Department is steadily increasing in numbers and in activity. We now have three clubs, each with a membership of about thirty; they are all Waratah Clubs so far, and as physical culture seems to be the most popular thing for this time of the year that we have on the Australian Girls' Club programme, the clubs are all thus engaged, but as the warmer months come we hope to learn glees, elocution, etc.

"The Sydney Club has for its leader Miss Nicholson, with Miss Jean Anderson physical culture instructress. Miss Osbourne is the leader of the Rockdale Club, Miss Anderson helping here also, and Miss Hanson leads the Chatswood Club, Miss Nowland instructing in physical culture. Each of these clubs spend some time at each of their meetings in Bible study, taken by their club leaders. These clubs seem very popular, and we are hoping very shortly to start others in the different suburbs, so as not to bring the young girls into the city at night, although the clubs will all meet together at the Association occasionally in order to get to know one another, and to keep in touch with the other parts of the Association to which they belong."—"*The Young Women's Gazette* (*Sydney*)," *July*, 1916.

Third Y.W.C.A. Convention.—"The third Triennial Convention of the Australian Associations is to be held in Sydney, Australia, October 5th to 10th of this year. To visualize the Association to the public an exhibit of work done in the various departments of the Association is to be organized. Contests are arranged and based on enrolment and excellence in Bible study classes, missions and social service, and Association history, for the general membership, board and committee women, and girls' work department. For these it is interesting to note the large number of texts that are ordered from the United States. Then there are the practical contests. Prizes are offered for children's, girls' and business women's outfits of dress, and for the best soldier's kit. Economic and physical departments are listed for prizes. Literary and artistic honours are also included. The list is concluded with a series of topics on which papers are to be written, secretaries only being eligible to the contest."—"*The Association Monthly*," *August*, 1916.

An Association Week in Adelaide.—"'Association Week,' for which very careful preparations were made, proved a success. It was carried out for the purpose of drawing all members into closer fellowship, to add to our membership and to obtain more annual subscribers. A special service on Sunday opened the week. A luncheon was given on Monday, at which the Mayoress of Adelaide was present, and other women interested in girls. Each evening special gatherings brought many new friends to the different clubs and new members to the Association. 'Association Week' is likely to be an annual event in Adelaide—and one is sure that each year will prove its usefulness in developing interest and sympathy."—"*The Australasian Women's Quarterly*," *July*, 1916.

NEW ZEALAND.—Women's National Reserve and New Occupations.—"The Women's Branch of the National Reserve is being taken up with increasing enthusiasm. No such need of women in municipal service and field or general farm work as that in Britain is experienced in New Zealand, but some inquiries are coming in from the country about women gardeners, while, owing to the work of the National Reserve, an excellent beginning has been made in Nelson, one of the chief fruit-growing centres. Serious loss would have resulted there this season had not women been found to take in the fruit at once; and as the training instituted for fruit-packing

has turned out workers already judged equal to men, there is no doubt that a new and well-paid industry is henceforth open to women. The innovation of girls in banks is so successful that here too there is a permanent opening in view. Outside the work of the Reserve, many farmers' daughters and sisters have been helping busily on farms this season. An inquiry has just come in from the master bakers in Auckland, who are hampered by so many employees enlisting. If they can get women to take these men's places the Auckland bakers promise equal pay for equal work."—"*Jus Suffragii*," *June*, 1916.

Association Work for Soldiers at Wellington, New Zealand.—"The outstanding item of news of this Association is that we have purchased a site with a building standing on it. The building can be made adaptable for our administration purposes, and the site is perfect for location. In the centre of the city it lies, removed only a hundred feet from one of the busiest thoroughfares. The gentlemen of the Advisory Board were strong in their recommendation of our purchasing it, and the fact that we could have sold it only a few days later at a very considerable profit shows that it was in demand. It was this demand that brought us to a prompt decision. We propose to make a quiet canvass for the money (£7,000) necessary to purchase and equip. Very eagerly did we begin to look forward to the possibilities to be afforded us of extending our work, for we thought our need was pressing. It was, therefore, with some dismay that we were forced to make a sacrifice in consideration of a greater need. The greater need was for the soldiers on leave from camp. Many of these men have had to stay out in the streets all night for want of somewhere to sleep, while others have been able to get very undesirable accommodation. No suitable building could be found in which to house them, and so we have offered our new building to the Young Men's Christian Association to use as a soldiers' hostel during the time of the war or for a period not exceeding three years. The Committee of Management for this hostel is to consist of three gentlemen of the Executive of the Young Men's Christian Association and of three ladies of our Board of Directors, with the General Secretary from each organization. We are hoping that our experience in hostel management will make us of special service in this piece of war service, and it pleases us to think that we may share with the soldiers away from home some of the motherly gifts of our Board members, who will largely help in the social part of the work."—"*The Australasian Women's Quarterly*," *July*, 1916.

CANADA.—Women's Institutes.—"Women's Institutes are to be found scattered all over Canada, and have recently been started in some places in England. Their aim is to raise the standard of living in home and community life. The organization started twenty years ago in a little village in Ontario when farm women met to exchange patterns and recipes, talk over the feeding and care of children, and discuss labour-saving contrivances. From this small beginning the idea has spread throughout Canada, and now Women's Institutes have been started in North Wales, Dorset, Kent, Sussex, Yorkshire and Durham. At present, all the institutes are concentrating on immediate war work, such as hospital supplies, comforts for camps, and the care of soldiers' and sailors' families, or they turn their attention to learning and teaching economical cookery, increasing food production or helping in 'women and the land' problems.

"The institutes are non-sectarian, non-political and non-propagandist, and form a centre of interest which is so often lacking in rural districts. Educational and social meetings are held, there are lectures by experts on agriculture and domestic science, and entertainments during the winter months. In fact, everything is done with a view to the betterment of home and neighbourhood conditions."—"*Progress*," *July*, 1916.

"'Girls' Work,' both through Sunday schools and Young Women's Christian Association clubs, is constantly on the lips of workers, and some of them have been eagerly asking for suggestions. They may, therefore, be glad to know of a little conference held in Toronto, and called together by the National Advisory Committee for Co-operation in Girls' Work. After publishing a bibliography of "Helpful Books for Leaders" and sending out a questionnaire to workers, the Committee felt anxious to confer with those actually engaged in Sunday school and other work among girls, and elicit their help and criticism before they proceeded to put forth any definite programme. For this purpose a Round Table Conference was held at St. James's Square Presbyterian Church, on Tuesday, May 16th, from 4.30 to 9.30 p.m., at which a number of workers, selected by the co-operating Boards, were invited to meet the heads of the denominational Sunday School Boards, together with their additional representatives, and those of the Young Women's Christian Association who form the Committee. The size of the group thus assembled —36 in all—was sufficiently large to be representative, and yet small enough for ease in discussion.

"At the opening session, after prayer led by the Rev. P. R. Dayfoot of the Baptist Church, the Rev. J. C. Robertson of the Presbyterian Board explained that the Committee had been formed in response to a felt need and outlined its personnel and the work which it had done so far.

"The rest of the afternoon was devoted to a general discussion of Mid-Week Activities, led by Mr. Otter of the Ontario Sunday School Association. The value to both teachers and girls of some opportunity of meeting weekly in addition to the regular Sunday session of the class was emphasized. Social gatherings were shown to be very generally used now and some churches also reported work for the physical development of their girls in gymnasium classes, etc. The public schools are showing increasing attention to this department, but many teen-age girls are no longer in school and must be helped by some other means. It was pointed out that all mid-week meetings should have a religious aspect and one argument suggested for holding them was that they offered channels for the expression of religious life.

"After supper, which was served in the same building through the kindness of a Girls' Class, the evening session was opened with devotions led by the Rev. R. A. Hiltz of the Anglican Sunday School Commission. Discussion was resumed, centering now about a tentative programme of work which had been prepared by the Committee. After a general explanation by Miss Saunders, the Chairman, the three divisions which the programme suggested for mid-week sessions were introduced by members of the Committee:—'Practical Talks,' by Miss Boynes, 'Activities,' by Miss Foster, and 'Devotional Periods,' by the Rev. E. W. Halpenny of the Ontario Sunday School Association.

"Homecraft, Healthcraft, Handicraft, Citizenship, Sex Education, Missionary interests and other forms of service were all touched upon under the head of 'Practical Talks' or 'Activities,' and various problems were discussed and suggestions made. As one member of the Committee said, 'If we have made the Sunday School teacher think of what her girls do during the week and take a real interest in it all, we shall have done a real work.' Dr. Robertson won much applause when he explained and reiterated that the Committee did not wish their work to furnish an additional incentive to take girls out of their homes for another evening, that the programme under consideration was meant to include the training and equipment for life which we felt a girl should have, but that it was hoped that existing church organizations for young people might incorporate into their own work such portions of it as would supplement and round out the opportunities which they were already offering. Many will rejoice in his prophecy that 'If it be true that organization has been the watchword of the past, and efficiency is the watchword of to-day, simplicity will be the watchword of the future.'

"In the closing address, Miss Saunders emphasized the need that we should seek to study the mind of Christ and so obtain for ourselves, and help our girls to gain, a spiritual rhythm through loyalty to a spiritual ideal. In the multitude of interests and activities and the fulness of life which girls desire, and which we must strive to share with them, we must, like a pendulum, find a resting place—a rest of poise, not of stagnation—by taking Christ as our centre, and then we can safely go into every side of life guarded by the germ of the Christ life within us which 'cannot consent under sin.'"—"*The Young Women of Canada*," *June*, 1916.

A Summer Conference Pageant.—"The variety of the appeal which the Young Women's Christian Association makes, and the opportunities for service which it offers, were uniquely demonstrated in a beautiful pageant, 'The Wayside Piper,' given at Elgin House, Muskoka, Ont., at the Summer Conference of the Young Women's Christian Association for Canada, in June.

"At this Conference there were present almost 200 girls from seventeen Colleges all over Canada, and from seventeen city and town Associations.

"To illustrate some of the ways in which the Young Women's Christian Association interests and inspires girls from these varied places and circumstances, the pageant of 'The Wayside Piper' was give one evening during the Conference. This pageant was written by a Canadian girl, an active Young Women's Christian Association worker, Miss Mary Edgar, and won a prize at the Panama-American Exposition in 1916.

"A grassy terrace on the shore of Lake Joseph, with convenient shrubs providing entrance and exit for those taking part, made a lovely setting for the pageant. A gorgeous sunset behind the audience touched the faces of the actors with radiant light.

"The chatter of the audience of Conference members seated comfortably on the grass, died down to an expectant hush as the notes of a weird and haunting melody stole out on the evening air, and the Wayside Piper came on the scene, keep time to her music with whimsical steps. The Piper, who stood for the Spirit of the Young Women's Christian Association, mused on the sad things she saw in the world, especially among girls. Then the Spirits of Faith, Hope and Love, fresh young girls with shining dresses and flowing hair, one by one appeared. They breathed into the Wayside Piper's pipe their messages, and bade her spread them in the world of unhappy and unawakened girlhood.

"The next scene showed the Piper as she travelled to various places where girls gather. First she visited a meeting of Young Women's Christian Association Councillors from the country, city and college campus; then on to a group of factory girls at their unending tasks; and lonely country girls on isolated farms; and college girls, unconscious of their opportunities. In each group the Piper found discontent, unrest, and oblivion to the real things of life; and in each case her magic message brought new joy and hope and inspiration.

"Then at last in the gathering dusk of the summer evening, the Piper once more came on the scene, with the Spirits of Faith, Hope and Love, the Councillors and all the girls, lured by her music, following in her train. Then—unlike the Pied Piper of Hamelin—the Piper's followers did not disappear for ever from sight; instead, they gathered about her and united in a hymn of service and challenge to service.

"No one who saw the pageant could fail to realize, through its beautiful symbolism, the varied and great opportunities of service and wholesome joy open to girls and young women in Canada to-day, and the wise leadership of the Young Women's Christian Association in helping them to take full advantage of these opportunities."—"*East and West*," *July*, 1916.

CHINA.—The City Work of the Y.W.C.A.—"It is difficult to put into words all of the activities of the City Associations, to give any adequate idea of what they mean to numbers of Chinese women in Canton, Shanghai, and Tientsin. The growth in the Tientsin Association has been phenomenal and yet very real, and has made it necessary for them to move into larger quarters. Canton, with an experienced foreign secretary and a specially-trained Chinese secretary, has made great progress and is reaching many women.

"Since the moving into larger buildings the Shanghai Association has greatly increased its activities. Of especial interest is the formation of an athletic club among the younger women. How they do enjoy the new tennis-court and what a fine game they can play even in this short time. But more than this, it has brought them into touch with the real purpose of the Association and they are becoming interested in sharing the good that has come to them. It is a joy to see the little children from the free schools enjoy the swings and teeter in the small playground, and to hear them is to transfer one-self to the noisy playgrounds of the Occident.

"It was a wonder to watch the women of the Shanghai Association organize themselves into a Finance Campaign and to see them carry it through with great success and enthusiasm. The addition of a cinematograph and some films on health has greatly added to the attractiveness of the Association.

"Through all of these activities the one eternal purpose runs—'to know the love of Christ which passeth knowledge.'"—*The Chinese Recorder, July*, 1916.

The Union Bible Teachers' Training School for Women, Nanking.—Unprecedented opportunities are before the young women studying in Christian schools in China. That they are realizing the appalling need of 'home missionary' work and that there are institutions open to them, which are well equipped to cope with the situation and give them adequate training, is hopeful for the future. China's lethargy can only be thrown off as leader-ship is provided among women as well as among men.

"The Bible Training School in Nanking was opened in 1912, and has already graduated eleven students, who are filling responsible positions. The school is governed by a Board of Managers, composed of representatives of each of the seven missions participating in the Union.

"Only one department, however, has been conducted in the past. Beginning from September, 1916, two courses of advanced work, a higher and a lower, will be offered. Two years are necessary for the completion of either course. It is interesting to note the requirements for entrance into the higher department; (*a*) A diploma from a college; (*b*) A diploma from a high school; (*c*) Graduates from the lower department may, upon special recommendation of the faculty, be admitted to the higher department.

"The lower department requires: (*a*) A certificate from an accredited Bible school, and in addition one year's experience in practical work; (*b*) A certificate from a grammar school, and in addition three years' experience in practical work. Equivalents for the practical work may be graduation from the following: (1) Normal School; (2) Kindergarten Training School; (3) Nurses' Training School. Ability to write the Chinese language (character) with ease is a pre-requisite for entrance into the school.

"Located not far from the Union Theological Seminary, with which it is closely affiliated, it is greatly privileged in having instruction from several members of the seminary faculty."—"*The Chinese Recorder*," *July*, 1916.

EGYPT.—A Magazine for the Girls and Women of Egypt.—The Young Women's Christian Association in Egypt is proposing to publish a magazine for girls and women. The need for literature of this kind has been strongly felt for some time by many different organizations working there for the uplifting of womanhood. By means of this magazine thousands of

well-educated Moslem, Copt, Syrian, Jewish, and Armenian girls will be reached, students at school, ex-students with but little to do, young mothers in the home, young teachers in the schools and in lonely positions in the villages. It will not only stimulate the readers to think, encourage them to follow healthy reading, but may prove to be a bond of union between these races, as yet so far apart. The editor will be assisted by an Egyptian lady. Leaders of thought in Egypt are prepared to contribute articles, some of which will be in Arabic, some English, and some French; one at least will be in two languages. While the religious side of the magazine will be emphasized, it is proposed to include articles on history, biography, current events, women's sphere in the home, the education and training of the child, the discussion of social questions, with considerable space given to dress, art, needlework, music, cookery, etc. There will be a story in English, competitions, college notes, with special pages for teachers, young mothers and students, and it is hoped to include some illustrations.

"The importance of this new development of Young Women's Christian Association work in Egypt is great. Year by year members of Arabic-speaking Christian girls are passing out of the schools, some Christians in name only, but many with a real desire, quickened by the influence of the Mission school, to serve Christ as their Master, and give themselves in service for others. Too often, after the period of school life has been left behind, this inspiration becomes a thing of the past; the home life is cramped, intellectual and spiritual progress difficult, work for others little encouraged, and so the girl slips back into a life lived at a dead level, and the flame, which might have been quickened into a living fire, dies out. It is at the crucial moment of leaving school that the great opportunity comes to the Young Women's Christian Association to meet these young girls on the threshold of their new life, and assist in the further development, intellectual, physical and moral, which will help them to become leaders of their generation, leaveners of the life of the women of Egypt."

Prison Work for Women.—"The prison is in Assuit, and the meeting is conducted by Miss Sabeen, one of the Syrian teachers in the Girls' Boarding School. This is the only prison in all Egypt where such work is done for women, and it is a very real success. One of the secrets of Miss Sabeen's success is her willingness to stoop down to those with whom she works, and she loves her work. One afternoon Miss Sabeen could hear such dreadful screams and threats coming from one of the large rooms, and before her meeting was finished the matron sent for her. She found sixteen women engaged in a hand-to-hand fight, some theatening murder on others, and the matron could do nothing with them. Taking a firm grasp of one of the most excited women, she asked her, 'Who gave life' and after the answer, 'God,' she asked why they should take life. After talking to them for some time they became more quiet, but all the time tending to restlessness. She told them that she would stay all night; but in unison they protested that she couldn't sleep there; and then she explained, 'No, none of us would sleep. We would just sit down here to talk and pray.' Needless to say, she did not have to stay, for they saw how intensely earnest she was, and began to realize their wrong, so that it was not long before they were quiet. The Moslems in the prison listen as readily as the Christians, but at first it was difficult for her to get the permission to teach the Moslem women prisoners."—"*Blessed be Egypt*," *July* 1916.

GERMANY.—"There has been quite an extraordinary **increase in the number of women students** during the war. Geheimrat Tilmann reports that at the Prussian universities there are 3,781 women, of whom 19 study theology, 68 law (as against 34 in the previous year), 705 medicine (as against 492), 2,989 philosophy (as against 2,364); 3,288 were matriculated, besides

403 who attended lectures. The matriculated students are divided among the different faculties as follows: Theology, 6; law, 63; medicine, 700; philosophy, 2,519."—"*Jus Suffragii*," *August*, 1916.

Women and War-time Work.—"In Berlin about 1,000 women are acting as postmen, 100 as mail-van drivers, 3,821 as tram conductors, and 242 tram drivers, Many are used by the railways. Everywhere the reports are satisfactory. They show themselves industrious, punctual, and conscientious."—"*Frauenbewegung*," *May 15th*, 1916.

GREAT BRITAIN.—"The work of the Young Women's Christian Association Foreign and Overseas Department has made wonderful progress during the past year in spite of war conditions. The war has, indeed, in some ways been a factor in this progress, as it has aroused interest in India and South Africa and Egypt, and has brought a feeling of responsibility for the women and girls living in those countries. But the Far East has not been neglected, and two new secretaries are proceeding to China this autumn. Special Valedictory Meetings are being combined this year with the 'Quiet Days of Prayer and Preparation for Service' held regularly at the National Headquarters of the British Association at the beginning of the winter's work. This is a new experiment, which it is hoped will tend to increase interest in the foreign work and also draw into the days of preparation for service some who do not generally attend. A Conference for Young Women's Christian Association committee members is being held in Oxford, September 24th to 29th. At this special attention will be given to the claims of the foreign work."

Women and War Work.—"The new Military Service Act will have the effect of throwing open more occupations for women, and already the training classes for women are quite filled up. Everyone is familiar now with the sight of women as postmen, ticket collectors, van drivers, omnibus and tram conductors; women as fishmongers and grocers' assistants, bank clerks, commissionaires. The movement for placing women on the land is making steady progress all over the country, and they are seen at work in the fields and farms in greater numbers than usual.

"The Women's National Land Service Corps gives very efficient help in recruiting and training educated women and girls, and certain colleges and selected farms are training women for skilled occupations and the duties of supervisors.

"The services of educated women are specially useful on large farms, where superior mechanical equipment is placed in their hands, such as food-preparing machinery and milking machines. The question of wages is gradually adjusting itself. Competent women can command from twenty to twenty-five shillings or more per week. So far over 35,000 women have registered themselves as willing to work on the land."—"*Jus Suffragii*," *June*, 1916.

Woman Welfare Workers.—"A new form of national service for women is welfare work—work not created by the war, but, owing to war conditions, rendered more urgent and more important.

"First of all there is the question of choosing suitable workers, then the question of housing and feeding them properly—putting up cloakrooms and lavatories, and getting a charwoman to look after them. The Ministry of Munitions has grasped these difficulties, and has created a Welfare Supervision Department."—"*Jus Suffragii*," *July*, 1916.

HOLLAND.—"**L'œuvre de l'Union des Amies de la jeune fille** dans les Pays-Bas se poursuit sans interruption. Les *Homes* qui dépendent de l'Union ou qui sont en rapport avec elle ont logé 5410 femmes et jeunes

filles en 1915, dont 1008 étrangères. La plupart de ces dernières étaient en route pour leur pays natal et attendaient leurs papiers.

Les *Œuvres des Gares* ont eu affaire à 20,669 voyageuses. Le 30 mai, la Présidente nationale invitait toutes les agentes dans sa maison de campagne pour leur journée libre annuelle. . . . .

A Nunspeet, où il y a un camp de Belges, l'Union a une réunion pour les jeunes filles. Elles y viennent assez régulièrement, au nombre de 20. Les Amies leur apprennent à chanter, à coudre, et elles font des jeux. . . . .

Le nombre d'Amies de Hollande s'élève à présent à 989, dont 10 dans l'île de Java."—"*Journal du Bien Public*," *June*, 1916.

Shop Assistants in Holland.—"A Dutch official report has appeared, dealing with the conditions of women and girl shop assistants. In the course of an enquiry 2482 shops were visited, in 34 different places employing between them 5855 female assistants. The enquiry lasted for six years, during which time the Dutch Shop Assistants' Union has been active in trying to remedy abuses. All the same, long hours and low pay are reported from many places. Out of 504 girls under 17, almost half worked for 11 hours a day or longer. In many cases (nearly one-eighth of the total number) women and girls worked for 13 hours or more a day. Many of them, too, seldom had a Sunday off, or a holiday. However, compulsory closing is now having a good effect on the working hours. Wages are low, in some cases young girls earning less than 3s. 6d. a week. Out of the older women there were 1475 earning less than 8s. a week, in both these cases no food being given. Among those who receive food as part wages there were 88 women who received less than 3s. 6d. a week in money".—"*Labour Woman*," *June*, 1916.

INDIA.—The Women's Christian College, Madras.—"The increase in the number of women students coming to the college has necessitated removal into larger buildings. The new session opened in July with 54 students in residence and 17 non-residents. The college has chosen as its badge a lighted household lamp of Indian pattern, with the motto 'Lighted to Lighten,' symbolical of the students who, filled with the oil of learning, burning with a steady flame, will shed the light of truth around them in India. Combined with this is the sunflower, which grows in India and also in the lands of the founders of the college—Great Britain and America—and which suggests, as it turns its face always to the sun, the turning of students to the Sun of Righteousness, Who dispels the mists of ignorance, sheds rays of healing, and fills the earth with joy. The college colours are green, brown and gold—green and brown to represent India with its palms, paddy fields and vegetation, and its brown, sunburnt soil, and gold to represent the flame of the lamp."

"**Woman's Outlook in India**" is the title of the magazine which has replaced "The Young Women of India" as the organ of the Young Women's Christian Association in India, and we hope it will find its way into very many new readers' hands. For some time it had been felt that the magazine had not been meeting the needs of the Association, and this feeling of dissatisfaction found expression at the Secretarial Conference which preceded the Quadrennial Conference last Christmas. During the discussion, many interesting points were raised: someone wished to know whether the aim was a magazine for secretaries or whether it was intended primarily for the general membership of the Association; the needs of student readers were mentioned; the possibility of publishing a magazine which would be read by non-Christian women in India as well as by Association nembers was suggested. Finally there was a consensus of opinion that a magazine might reasonably be hoped for which would be welcomed by secretaries *and* members, students and non-students, and which might also prove of interest and value to non-Christian

women. The matter of editorship is no light one and it has perplexed the Committee for several years We remember with what joy the members of the Indian National Committee heard, at a meeting some three years ago, that America was sending out an editor. Alas! the joy was short-lived for the promised editor was prevented from coming; and now although the new magazine is actually appearing, there is still no editor. For lack of one, the work of editing has has fallen on the National Secretaries.

ITALY.—"The work of the **Naples** Young Women's Christian Association has continued steadily during the past months. Meetings for prayer and Bible and mission study have been held regularly. The Educational Committee have provided language classes, and lectures on literature and other subjects of practical interest. The sewing classes have made garments to be given to poor children at the Christmas party, and have also worked for the military hospitals. Visits to sick and wounded soldiers have occupied some of the members. The Reception Committee has had the joy of welcoming many new members, active and associate. The Girl Guides are making good progress. The Library Committee has been able to furnish the Association with several new books and a good magazine, besides contributing 10 lire to the work for soldiers.

"A new departure in the Association has been the formation of the 'Substitute' Committee, which encourages members to try and give friendship and help to poor, sick, or lonely people whose friends have been taken from them, thus acting in some sort as a 'substitute' for the absent one.

"The Recreation Committee has been busy organizing delightful excursions, entertainments and parties of every kind, including the Christmas party given to poor children.

"The Association Hostel in Uico Mondragone had unfortunately to be given up in the spring, as being too far from the centre of the town it was not used as freely as had been hoped. It was a great grief to have to give up this pleasant and cheerful house, which was so eminently suited to the work of an Association Hostel. The Committee have now taken rooms in the Piazza Portanuova No. 11, which are more conveniently situated, and where it is hoped the work of the Hostel and Institute will make real progress.

Turin.—"The 'literary' branch of the Turin Association have been occupying themselves with lectures and debates on the subject of 'Feminism,' that is to say, the woman question in as far as it concerns woman's rights to larger duties, the awakening of her mind, the aspiration towards a wider and nobler life, the struggle against ancient prejudices, against complacent selfishness, against injustice of every kind. Opinions differed widely on many points, and the discussions were full of life and interest. At the last meeting a lecture was delivered on the subject of 'Gualberta Beccari,' authoress and founder of *La Donna*, the first Italian women's newspaper and pioneer of women's education in the last century.

"**The Tenth Conference of the Piedmont Group** of the Association met at Pinerolo, and, in spite of unpropitious weather, about a hundred members were present, representing all the Associations in the Group. Interesting reports were read showing good progress in most of the branches, and addresses were given by friends in the Association on various subjects, including the '*Lega della Stella Bianca*' (League of the White Star) formed for promoting ideals of purity in life and conduct. These conferences are of ever-increasing interest, and serve to draw the members of the Associations more closely together."—"*L'Alba*," *June*, 1916.

JAPAN.—Literature for Women.—"The exceptional opportunity for reaching the people through the printed page has been used to advantage by women in Japan. In the discussion of the output of literature for the year

already referred to, it is stated that the *Fuji no Sekai*, one of the numerous magazines published for women, had a circulation in 1914 of 220,000 copies, a gain of 50,000 copies over the preceding year. Some of these magazines are wholesome, and one or two are inclined to place emphasis on religious ideals. The *Fujin no Tomo* ('The Friend of Women'), for example, gave space to the entire poem written by Mrs. Browning, entitled 'The Cry of the Children.' It was published at the request of the Christian Literature Society. With the request the Society offered a prize of twenty yen for the best translation of this poem. The object in view in calling attention to Mrs. Browning's noted poem was to attract attention to the problem of child labour, and to introduce to the woman's world in Japan a writer whose works embody such wholesome ideals as those presented by Mrs. Browning. The need of giving encouragement to the translation of writings like those of Mrs. Browning will be all the more apparent if it be known that the radicalism of a writer like Mrs. Ellen Key has gained currency among Japanese women."—"*Bulletin of the Federation of Woman's Boards of Foreign Missions of North America*," *July*, 1916.

"**Miss Emma Kaufman**, Associate Secretary of the Tokyo Association, returned to Canada on May 25th. She expects to attend the Canadian Young Women's Christian Association Summer Conference the last week of June, and after the summer at home she will attend the National Training School in New York for the first term, returning to Japan in March, 1917."—"*Joshi Seinen Kai*" (*Young Women of Japan*), *June*, 1916.

PORTUGAL.—The Y.W.C.A. Branches in War-time.—In a recent letter Miss May Cassels writes:—"We are all *hard* at work with English and Portuguese Red Cross work, and thirty of our Young Women's Christian Association members have joined the nursing classes at the Portuguese Branch of the Red Cross. In fact, they started a special course for our members, and when I tell you that many of them have an hour's walk from Candal to Oporto, and another hour's walk home, reaching home at 12 (midnight) and up next day at 5.30 or 6 o'clock, you can see what devotion there must be to do a thing like this three times a week! The doctors have been so nice to us and the lectures are splendid. Some of us English girls have also joined. We had already been through the St. John's Ambulance and Nursing Course, but we are also going through as we want the Portuguese certificate, and we think they are splendid lectures in every way. They call us the 'Curso das Uniees Christas' (the Y.W.C.A. course) and seem much interested in us all.

"We go and help in the hospital so many times a week, besides helping at the Red Cross centre (where they get plenty of poor people to practise on) and help also at an insurance company, where factory hands are looked after. I am hoping that out of all these Young Women's Christian Association girls some of them will take up nursing as a profession, and dedicate her life to it in this country, where it is so terribly needed; anyway, we as a Young Women's Christian Association determined, with God's help, that we would *prepare* and *be ready*, so that if nurses are needed to attend to their soldiers they would at least find some members of the Young Women's Christian Association *ready* and *willing* to help. In this way we hope to be able to show that our branches are some good in the day of trial."

SOUTH AFRICA.—Young Women's Christian Association Native Branches in Basutoland.—"The first station visited, near the border, is called Hermon, and has a membership of 560. Reports were read from the leaders of the different out-stations, and told of evangelistic work in the heathen villages. They were most anxious to have suggestions made to them to help them in their work. I was interested to see in the front seat three Christian women, wives of the chief of the place.

"Thence I went to Mafeteng, the Magistracy. The native minister and his wife received me with the kindest hospitality. In such places the work is exceedingly difficult, more so than out in the villages, but the native minister and his wife are doing fine work. Here I found 180 members.

"At the four other stations it was my privilege to visit I found girls only, and not as in the first, women and girls. In these (Likhoele, Thabana Morena, Siloe, and Mohalinyane) I met in all about 200 girl members. The travelling was mostly on horseback from place to place. The roads are very bad, and driving would be impossible in parts. At Mahalinyane I was detained two days by rain and full rivers. The native pastor and his wife were very good to me. Their house is small, but they made me a most comfortable bed in the study. The delay through the rain gave me a pleasant time of contact with them, and we spent much time in conversation and in singing; the singing was really beautiful. The morning and evening prayers with the members of the household, the shepherd boys, struck me very forcibly, for the native minister seemed like a patriarch among his family.

"I spent three weeks in all in Basutoland, and I had reason to thank our Heavenly Father for evident proofs of the girls' sincere desire to advance the kingdom of heaven on earth."—Miss KECK, "*Bi-monthly Record*," *Cape Town*.

Miss McCarthy, National Secretary, who prolonged her furlough in England in order to speak at the Keswick Convention, has now returned to her work in South Africa.

JOHANNESBURG.—The plans for the new building have now been completed and the foundation stone was to be laid on September 6th by Lady Buxton. The new building is to be erected at the corner of Jeppe and Von Brandis Streets on a site 100 feet square. The main feature of the design will be a central open cloistered courtyard, measuring some 48 feet square which will be open to the sky. Around this courtyard the various rooms of the new building will be planned. On the right of the vestibule is the secretary's office and the public office of the institution, and on the left is the great lounge, which is also entered from the court. Leading from this court is the assembly hall, which is also designed as a gymnasium and provides seating accommodation from 200 to 230 persons. On the left is the restaurant, which takes in the fourth side of the cloister and opens immediately on to the central court, so that in equable weather the doors can be thrown open and tables arranged in the open courtyard. Three upper storeys and an attic storey are equally well planned for secretaries' rooms and sleeping accommodation.

Work of Native Trained Nurses.—"There is now an increasing demand for Native hospital nurses. In past years nurses trained at the Victoria Hospital have sometimes had to wait months before finding employment. Now the supply, though increasing, is unequal to the demand. Last year five nurses completed their training and just now there are seven in training. One large compound hospital on the Rand is employing several and would like more. Another, a large city hospital, is seriously considering the matter and likely to employ Native nurses if they can be got. Besides these hospitals, either of which could absorb more nurses than the Victoria Hospital can turn out, there are other vacancies in locations and elsewhere. It says a good deal for the work done by the nurses who have already gone out, that there is now such a demand for their services."—"*The Christian Express*," *May*, 1916.

SWEDEN.—The National Young Women's Christian Association Conference was successfully held from June 28th to July 5th, at Huskvarna, the Sheffield of Sweden, on the shores of Lake Vättern, one of the two largest lakes in the country and reached by rail from Jonköping, of matches fame.

The older members were given hospitality by the residents of the town, while the younger ones were housed in a large school, divided into "families," each with its own "mother," certainly a happy translation of the more well-known organization by "companies" with "officers." The Conference was so successful that arrangements for a similar one next year were planned as early as September 19th to 21st by the National Committee at Stockholm.

Missionary Perils in Turkey-in-Asia.—"The censorship has now become so severe that almost no communications between the American Board and the missionaries in Turkey are allowed to pass. Evidently the Turkish Government has blacklisted the American Board. Some of the officers are receiving communications at their home address. Mr. Peet writes that very little outside mail passes the censor in Constantinople, and much is eliminated before it gets as far as that as it must pass the censorship of England and Germany and other countries down the line.

"Mr. Harlow has just come home from Smyrna, bringing the first news received from that city for several months. The economic condition there is probably worse than in any other part of Turkey, with cholera breaking out among the starved population. The college has had the most prosperous year in its history, although for economic reasons probably it will be unable to open it doors in the fall to boarding students. Some forty Mohammedan students have been in attendance at the college during the year, and relations between the missionaries and these students are the closest possible and full of encouragement for the future. The principal point of interest is the expulsion from Marsovan of the entire station and the taking possession by the Turkish officials of the Mission plant. This began on the 10th of May when the governor and commandant of the gendarmes, the colonel and the chief of police appeared and stationed guards about the premises. They announced that Germany was about to declare war on the United States and they were therefore taking possession of the premises slightly in advance of that event. The missionaries were for some days kept virtually prisoners in their houses while negotiations proceeded. On Tuesday morning, the 16th of May, all of the Americans were sent off in eight wagons provided by the governor. They were forbidden to take servants. The entire party was in Constantinople on the 24th of May. Mr. and Mrs. Getchell, Miss Willard and Miss Gage were endeavouring to secure permission to return to Marsovan. The Armenian girls who had been rescued were put into various families in the city, most of them in the families of Armenians who had professed Islam."—Rev. JAS. L. BARTON, "*Christian Intelligencer*," *New York, July 19th*, 1916.

TURKEY.—Association Work in Constantinople.—Miss Frances Gage, the Travelling Secretary for the Turkish Empire, wrote recently: "The office of the General Committee of Christian Associations has been committed to my care. I have occupied it three days a week, with a young girl—an Armenian—for a helper. It has been a busy place. The Women's Club of the city, now scattered, committed their library to our keeping, and gave me the privilege of letting other young women use it. More than a hundred books are now in the hands of young women in the city, representing seven nationalities—Greek, Armenian, Turkish, English, American, Bulgarian and Swiss.

"I have been asked to develop an industrial work especially for girls, and we have had 175 coming to us. The cost of materials, thread for lace and embroidery and cloth, has made it all a great problem, but it has been a very much-needed and satisfactory work. From these girls two clubs have been organized. We could not *call* them clubs, nor count the girls Association members, but they were real 'Fireside Groups,' and stood for all Association girls must stand for. In one group I led them in a study of comparative religions. In the other, of younger girls, in a study of 'Real Heroes' as a basis for English. Four days a week I have been at the college, where I have

had four courses of regular curriculum Bible work. . . . . It has been a good year for me—would that I could tell you all its joys and great griefs."

UNITED STATES OF AMERICA.—Conference on Household Employment.—"The Conference on Household Employment, held in New York City during the convention of the General Federation of Women's Clubs, scored a great success. It was held under the auspices of the Commission on Household Employment of the National Board and the Home Economic Department and Industrial and Social Relations Department of the General Federation. Dr. I. M. Rubinow, of the American Medical Association, and formerly with the Labour Department at Washington, opened the Conference with an address on labour conditions in the occupation, and urged the necessity for an investigation in order to bring to public attention existing conditions before it can compete favourably with other occupations.

"Mrs. Mary H. Abel, for many years editor of the *Home Economic Journal*, presided at the Conference, and representatives from different parts of the country took part in the discussion. The Conference was notable in that the discussion never deteriorated into a recital of personal woes, as is so often the case when the topic is brought up, but was confined to a consideration of the principles of social justice as applied to the occupation of household employment. The application of these principles it was pointed out would involve the regulation of hours, the systematizing of work, and a more business-like and human relationship between employer and employee.

"Miss Henrietta Roelofs gave a summary of the two investigations conducted by the National Board, the first dealing with the unpopularity of household employment among wage-earning women, and the second with the attitude of vocational educators towards the occupation. Prof. Benjamin Andrews, of Columbia University, spoke of the efforts on the part of the employees to better conditions through trade unions and similar organizations.

"Mrs. Mary Schenk Woolman, because of her long connection with the Manhattan Trade School, was able to picture vividly the working girl's attitude towards her job, and to point out the features in household employment which must be altered."—"*The Association Monthly*," *July*, 1916.

Safeguarding Women and Child Workers.—"In 1915 as many as twenty-seven States passed new or amended laws for the regulation of child labour. The scope of these laws is very varied—all try to ensure a certain amount of education to young workers and at the same time to prevent overwork for them, either industrially or educationally. The highest standard is set by Pennsylvania, where children under sixteen are bound to attend school for eight hours a week. The classes must not be held on Saturdays or at night, and the working and school hours combined must not exceed fifty-four hours a week or nine hours a day. There are also stringent rules as to exemption of children under sixteen for work, and these permits may be made valid for a year or only for the period of holidays. Otherwise the arrangements are much the same as those in force in England. Street trading is limited as much as possible for young people, and is usually only permitted in the daytime.

"Progress is being made in the regulation of working hours. California has an eight hours day in public works. North Carolina a limit of sixty hours per week in factories and manufacturing establishments. Several States are limiting women to fifty-four hours a week.

"Only two States, namely Arkansas and Kansas, have added Minimum Wage laws to their Statute books, and from both men are excluded. Complaints regarding piece work rates are taken to the Commission of Labour, to which *two women* have been officially appointed. These Commissions are empowered, where necessary, to *prohibit* piece work, or any other system of remuneration likely to damage the health of the women concerned. Con-

tracting-out is prohibited, and a woman receiving less than the minimum wage may sue for the balance."—"*Occasional Paper of the National Union of Women Workers of Great Britain and Ireland*," *August*, 1916.

The Out-going Secretaries' Conference.—"'Being an Ambassador for Christ' was the theme for the conference for secretaries going to the foreign field, held at National Headquarters, June 5th to 14th, which began with an all-day meeting of the Foreign Department at the home of Mrs. Finley J. Shepard at Tarrytown. From the opening service to the close the relationships and responsibilities of the Christian ambassador were emphasized, not only in the devotional hours, led by Miss Adams, Miss Condé, and Miss Taylor, but in the addresses of all the speakers to the eleven newly-appointed foreign secretaries, who were in attendance at the conference: Miss Anna K. Alexander, Miss Marion Bliem, Miss Hall Cowdrey, Miss Ruth Cowdrey, Miss Elsie Green, Miss Mamie Gunter, Miss Katherine Halsey, Miss Clara Hard, Miss Eda L. Redo, Miss Grace Steinbeck, and Miss Katherine Williams. Three secretaries home on furlough were present, and spoke at some of the sessions on their fields of work: Miss Persis Breed of Buenos Aires, Miss Florence Lang of India, and Miss Edith Wells of China; Miss Michi Kawai represented Japan, and Miss Jacob, an English secretary from Shanghai, was a guest for a few days.

"Miss Ruth Rouse, of the World's Student Christian Federation, recently returned from a tour of South America, after the Panama Congress, presented with telling force the immediate need of Association work in that continent, especially in the student field.

"The life of the foreign secretary was outlined in a series of practical and inspirational talks of great value, as follows: 'Her Social Life,' Dr. Agnes Murdock; 'Her Intellectual Life,' Miss Condé; 'Her Vocation,' Miss Taylor; 'Her Relation to the Missionary Forces,' Mrs. Gladding; 'A World Citizen,' Miss Spencer; 'A Woman of God,' Miss Cratty. Three Young Men's Christian Association secretaries gave the man's viewpoint of the limitless opportunities as yet untouched before our Association workers in foreign lands. These were Mr. Jacob of Turkey; Mr. Ewald of South America, and Mr. Carter of India.

"Several mornings were spent at the headquarters of the Presbyterian Board of Foreign Missions, where the annual conference for outgoing missionaries of that church was being held.

"There were many delightful hours of social fellowship, including out-of-town trips to the home of Mr. and Mrs. Speer at Englewood and to Mrs. Gladding's home at Montclair, and a missionary luncheon at the Young Women's Christian Association Training School, which was followed by a very entertaining and impressive sketch of Chinese life, given by the Misses Murdock, of Hwai Yuen, China.

"One sentence from the commission service, held June 13th, a word from the ancient Psalmist, who also had a world vision, sums up the impression of this Conference: 'They shall speak of the glory of Thy kingdom, and talk of Thy power, to make known to the sons of men His mighty acts and the glorious majesty of His kingdom.' (Psalm cxlv. 11, 12.)"—"*The Association Monthly*," *July*, 1916.